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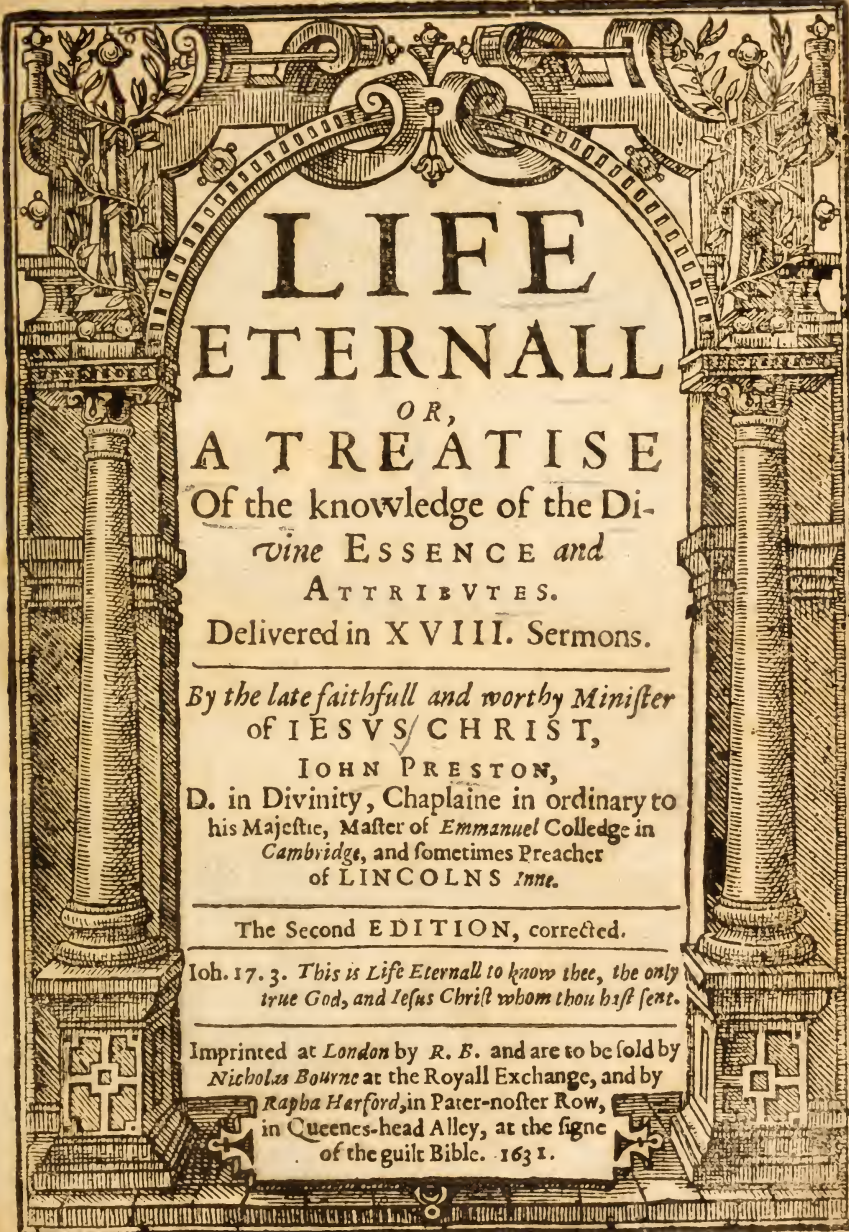
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LIFE ETERNALL

OR,
A TREATISE
Of the knowledge of the Di-
vine ESSENCE and
ATTRIBUTES.

Delivered in XVIII. Sermons.

*By the late faithfull and worthy Minister
of IESVS/CHRIST,*

IOHN PRESTON,
D. in Divinity, Chaplaine in ordinary to
his Majestie, Master of Emmanuel Colledge in
Cambridge, and sometimes Preacher
of LINCOLNS Inne.

The Second EDITION, corrected.

Ioh. 17. 3. *This is Life Eternall to know thee, the only
true God, and Iesus Christ whom thou hast sent.*

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of the guilt Bible. 1631.

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TO
THE RIGHT
HONORABLE,
VILLIAM;
VISCOUNT SAY AND
SEALE, ENCREASE
OF GRACE.

RIGHT HONORABLE:



O waking and om-
nipotent hath ever
beene the eye and
hand of God, that
nothing by him-
selfe designed to
worth and use, could wholly be
A 3 deba-

The Epistle

debased or layd aside. *Moses* and *Cyrus* devoted in their infancie to ruine and obscurity, were by that eye and hand kept and advanced to highest honours and imployments for his Church.

Some footsteps of which care and power, we have observed, upon the birth and bringing forth to light of this Orphane: which, in relation to the painfull labour of him, who (as the Mother) brought it forth, and dyed in travell with it, wee thought might well be stiled *BENNONI, Sonne of my sorrowes*; But, when wee saw the strength and holinesse imprinted on the child by *God* the father of it, wee doubted not to call it *BENIAMIN, Sonne of the right hand.*

hand. For, as dying *Jacob* laid his right hand upon the youngest son of *Joseph*: So *God* did stretch forth his on this, the last issue of the *dying Author*; when out of a *wombe* (as then) *so dead and dried*, hee brought forth a *Man-child* so strong and vigorous: As also, when by the Parents immature departure, it seemed to be adjudged to death and darknesse, that yet by the same hand it was preserved, and at last through many hazards delivered unto us, who by the *dying Parent*, were appointed to the *Mid-wives Office*, in bringing it forth to the publike view.

And, if we may estimate the writings of men, by the same rule

The Epistle

whereby wee are to judge of the works of *God* himfelfe; and those workes of *God* excell the rest, which doe most cleerly shew forth him the *Author* of them: and therefore Grace, though but an accident in the soule, is of farre more price with *God*, than all mens soules devoid of it, because it is the lively Image of his Holinesse, which is his beautie. VVe could not imagin, how this work should not bee valued when it came abroad, that presents to all mens understandings so cleare, evident and immediat expressions of *God*, his *Name* and *Attributes*. And indeed what vast and boundless volumes of heaven, earth & hel, hath *God* bin pleased to publish to make
known

Dedicatorie.

known his *wrath*, eternall power and *God-head*? and how long hath he continued that expensive worke of governing the world, to shew forth the *riches of his goodnesse*, *patience* & *forbearance*? Yet when all were bound together; *so little knew we of him*, that he set forth his Son, the expresse *Image of his Person*, as the Last, and best Edition, that could be hoped for.

And, it being much more true of *God* which is usually sayd of knowledge in the generall, *Non habet inimicum nisi ignorantem*, that being so good, he hath no enemies nor strangers to him, but those that know him not; surely then the *knowledge of him* is a most necessary and effectuall means to friendship with him. And

The Epistle

And indeed, As, *that God knoweth us*, is the first *Foundation* of his Covenant of Mercie vvith us, *2 Tim. 2. 19.* So, our true and sa-
voury knowledge of him, is made the first entrance into covenant, continuing of acquaintance, and encreasing of communion with him, *Ferem. 31. 33, 34.* Yea further, as to make knowne himselfe was the utmost end of all his workes; *Rom. 1. 19.* So rightly to know him, is the best reward attainable by us for all our workes. *Joh. 17. 3.* *This is eternall Life to know thee, the onely true GOD, and IESVS CHRIST, whom thou hast sent.*

VVhich great reward we doubt not, but this *servant of God* attained.

ned. VVho, after he had spent the most of his living, thoughts and breath in unfolding and applying, the most proper and peculiar Characters of Grace, which is *Gods Image*; whereby Beleevers came to be assured, that *God* is their *God*, and they in covenant with him; was in the end admitted to exercise his last and dying thoughts, about the Essence, Attributes and Greatnesse of *GOD* Himselfe, who is their portion and exceeding great reward.

In the very entrance almost into which, hee was carried up so nigh to Heaven, that he came not downe againe, but dyed in the *Mount* into which (by *Gods* appointment) he was ascended; and
before

The Epistle

before many of Gods glorious back-parts were passed by him, he was taken up to view the rest more fully Face to face. So that, as he was often in his sicknes wont to say, *I shall but change my place, and not my companie*; we may also truly say, he did but change his studying place, not his thoughts nor studies. God being the only immediate subject about vvhich the studies of men and Angells are wholly taken up for all eternity.

VVhich change, though to him full of gaine, had been to us more grievous, had not this little peece, like to E L I A H S mantle falne from him, *as he was ascending*. VVherein wee have those lofty speculations of the schools (which
like

like emptie clouds flie often high,
but drop no fatnesse) digested in-
to usefull applications, and distil-
led into Spirit-full and quickning
cordials, to comfort and confirme
the *inward Man*.

Not onely shewing (as o-
thers) vvhat *GOD* is; but also
what wee therefore ought to bee.
At once, emblazoning the *Di-
vine Essence*, and glorious *Attri-
butes of God*; and withall delinea-
ting the most noble dispositions of
the *Divine Nature* in us, which
are the prints and imitations of
those his *Attributes*, applying as a
skilfull builder, the patterne to
the peece he was to frame. So, as
by this unfinisht draught, it may
be gathered, what enlarged and
working

The Epistle

working apprehensions, and impressions of the *Deitie* possesse his heart. He speakes of *God*, not as one that had onely heard of him, *by the hearing of the eare, but whose eye of faith had seene him.*

But needeth hee, or this relict of his, *Epistles of commendation from us* unto your *Honour*, who knew him so well? Or unto others, besides this Inscription of, and Dedication to your *Name*? vvhich vvee account our onely choice, and best *Epistle* to the Reader; *You, are our Epistle, &c.* Seeing in your *Honour*, those more Heroicall Graces, and Noblest parts of *Gods Image*, which in these *SERMONS* the Authour endeavoured to raise his hearers to, are

Dedicatorie.

are found already written, and imprinted not with inke, but with the Spirit of the Living God: yea, and not onely vvritten, but also by reason of the greatnesse of your birth, the noblenesse of your deportment in your countrie, known and read of all men. Such ingenuous simplicitie lodged in depth of wisdom: Holinesse of life so set in honour and esteeme, and immoveably settled with evenesse of vvalking in midst of all varieties: Such humility in height of parts: gratioufnesse of heart in greatnesse of minde. So rare, fixt and happy a conjunction, in an house so eminent, doth not fall out, without a generall observation.

To

The Epistle

To your *Name* and *Honour*, therefore, wee present it (most **Noble LORD**) as the last Legacie bequeathed by him to the Church, as a pledge of our service, and a counterpane of your *Lordships* most raysted thoughts and resolutions.

And likewise unto others, as honoured vvith your *Lordships* name; that those vvho studie, either men or bookes, may reade these **SERMONS** together with your *Lordships* **VERTVES**, each as the coppie of the other, to invite them to the imitation of the same.

And that the **VV**orld, which (like that *Indian Monarch*) accounts such true Pictures of
the

Dedicatorie.

the beauty of Holinesse as this, to be but counterfeited, because not tawny, like their owne; and looke upon so high Principles of Godlinesse, as emptie notions raised up by art and fancie to make a shew, may see and know in you, the true, reall, uniform subsistence of them; and that *God* hath indeede some such living, walking Patternes of his owne Great Holinesse, and more transcendent Graces.

VVhich Graces, Hee, who is the *God of all Grace*, increase and perfect in your *Lordship* here, that hereafter you may be *filled with all the fulnesse of him*; So pray

Your Honours ever to be commanded,

THOMAS GOODWIN,
THOMAS BALL.



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GODS



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GODS NAME, AND ATTRIBUTES.

THE FIRST SERMON.

HEBREWES 11. 6.

He that commeth to God, must beleeve that God is, and that he is a rewarder of them that seeke him.



AVING undertaken to goe thorow the whole body of *Theologie*, I will first give you a brieft definition of the thing it selfe, which we call *Divinitie*, it is this;

It is that heavenly wisdom, or forme of wholesome words, revealed by the Holy Ghost, in the Scripture, touching the knowledge of
 B God,

What Theologie is.

God, and of our selves, whereby wee are taught the way to eternall life.

I

1 Cor. 2. 13.

I call it [*heavenly wisdom*] for, so it is called, 1 Cor. 2. 13. *The wisdom, which we teach, is not in the words, which mans wisdom teacheth, but which the Holy Ghost teacheth.* So, likewise the Apostle in another place calls it, *The forme of wholesome words*; that is, That systeme, or comprehension of wholesome Doctrine delivered in the Scripture.

2 Tim. 1. 13.

Now it differs from other systemes, and bodies of Sciences.

1 Because it is revealed from above; all other knowledge is gathered from things below.

2 Againe, all other sciences are taught by men, but this is taught by the *Holy Ghost*.

3 All other knowledge is delivered in the writings of men, but this is revealed to us in the holy Word of *God*, which was written by *God* himselfe, though men were the mediate pen-men of it; therefore, I adde that, to distinguish it from all other Sciences; that, *It is not revealed by men, but by the Holy Ghost, not in bookes written by men, but in the holy Scriptures.*

2

In the next place I adde the object, about which this wisdom is conversant, it is, *the knowledge of God, and of our selves.* And so it is likewise distinguished from all other knowledge, which hath some other objects. It is the knowledge of *God*, that is, of *God*, not simply considered, or absolutely, in his Essence, but as he is in reference, and relation to us.

And againe, it is not simply the knowledge of
our

our selves, (for many things in us belong to other arts and sciences) but as wee stand in reference to *God*; so that these are the two parts of it; the knowledge of *God*, in reference to us; and of our selves, in reference to him.

Last of all, it is distinguished by the end, to which it tends, which it aymes at, which is to *teach us the way to eternall life*: And therein it differs from all other sciences whatsoever; for they onely helpe some defects of understanding here in this present life: for where there is some failing or defect, which common reason doth not helpe, there arts are invented to supply and rectifie those defects; but this doth somewhat more, it leads us the way to eternall life: for, as it hath in it a principle above all others, so it hath an higher end than others: for as the well-head is higher, so the streams ascend higher than others. And so much for this description, what this summe of the doctrine of Theologie is.

The parts of it are two:

- 1 Concerning *God*.
- 2 Concerning our selves.

Parts of Theologic.

Now concerning *God*, two things are to be knowne:

- 1 That he is; } both these are set downe in
- 2 What he is. } the Text.
- 1 That *God* is, we shall finde that there are two wayes to prove it, or to make it good to us:
- 1 By the strength of naturall reason.
- 2 By faith. That we doe not deliver this without ground, looke into *Rom. 1. 20. For the invi-*

1 Concerning *God*.

2 Things.

1 That *God* is.

2 What *God* is.

Rom. 1. 20.

Act. 17.

visible things of him, that is, his eternall power, and God-head, are scene by the creation of the world, being considered in his workes, so that they are without excuse. So likewise, Act. 17. 27, 28. you shall see there what the Apostle saith, that they should seeke after the Lord, if happily they might grope after him, and finde him : for he is not farre from every one of us : for in him wee live, move, and have our being : That is, by the very things that wee handle and touch, we may know that there is a God ; and also, by our owne life, motion, and being, we may learne that there is a Deitie, from whence these proceed : For the Apostle speaketh this to them, that had no Scripture to teach them. So likewise, Act. 14. 17. Neverthelesse, hee hath not left himselfe without witnesse, in giving us fruitfull seasons : As if those did beare witnesse of him, that is, those workes of his in the creatures. So that you see, there are two wayes to come to the knowledge of this, that God is ; One, I say, is by naturall reason : Or else, to make it more plaine, we shall see this in these two things :

Acts 14 17.

1 There is enough in the very creation of the world, to declare him unto us.

2 There is a light of the understanding, or reason, put into us, whereby we are able to discern those characters of God stamped in the creatures, whereby we may discern the *invisible things of God, his infinite power and wisdom* ; and when these are put together, that which is written in the creature, there are arguments enough in them, and in us there is reason enough, to see the

the force of those arguments, and thence we may conclude, that there is a *God*, besides the arguments of Scripture, that wee have to reveale it. For, though I said before, that Divinity was revealed by the *Holy Ghost*, yet there is this difference in the points of *Theologie*: Some truths are wholly revealed, and have no foot-steps in the creatures, no prints in the creation, or in the works of *God*, to discern them by, and such are all the mysteries of the *Gospell*, and of the *Trinitie*: Other truths there are, that have some *vestigia*, some characters stamped upon the creature, whereby we may discern them, and such is this which we now have in hand, that, *There is a God*. Therefore we will shew you these two things:

- 1 How it is manifest from the creation.
- 2 How this point is evident to you by faith.
- 3 A third thing I will adde, that this *God* whom we worship, is the only true *God*.

Now for the first, to explicate this, that, *The power & Godhead is seen in the creation of the world*.

Besides those Demonstrations else-where handled, drawne from the Creation in generall, as from:

- 1 The sweet consent and harmony the creatures have among themselves.
- 2 The fitnessse and proportion of one unto another.
- 3 From the reasonable actions of creatures, in themselves unreasonable.
- 4 The great and orderly provision, that is made for all things.

1 That there is a *God*.

See the sensible
Demonstration
of the Deitie in
the beginning

5 The combination and dependance that is among them.

6 The impressions of skill and workmanship that is upon the creatures. All which argue that there is a *God*.

There remaine three other principall arguments to demonstrate this:

The consideration of the *Original of all things*, which argues that they must needs be made by God, the Maker of Heaven and Earth; which we will make good to you by these three particulars:

If man was made by him, for whom all things are made, then it is certaine that they are made also. For the argument holds; If the best things in the world must have a beginning, then surely those things that are subserving, and subordinate to them, must much more have a beginning.

Now that man was made by him, consider but this reason.

The father that begets, knowes not the making of him; the mother that conceives, knowes it not; neither doth the formative vertue, (as we call it) that is, that vigour, that is in the materials that shapes, and fashions, and articulates the body in the wombe, that knowes not what it doth. Now it is certaine; that he that makes any thing, must needs know it perfectly, and all the parts of it, though the stander by may be ignorant of it. As for example; he that makes a statue, knowes how every particle is made; he that makes a Watch, or any ordinary worke of art, he knowes all the junctures,

I

The consideration of the originall of all things, proved.

I By the making of man.

That man was made.

junctures, all the wheelles, and commissures of it, or else it is impossible that he should make it: now all these that have a hand in making of man, know not the making of him, not the father, nor the mother, nor that which we call the formative vertue, that is, that vigour which is in the materials, which workes and fashions the bodie, as the work-man doth a statue, and gives severall limbes to it, all these know it not: therefore hee must needs be made by *God*, and not by man: and therefore see how the Wise-man reasons, *Psal. 94. 9. He that made the eye, shall he not see? he that made the eare, shall not he heare? &c.* that is, he that is the maker of the engines, or organes, or senses, or limbes of the body, or hee that is maker of the soule, and faculties of it, it is certaine that he must know, though others doe not, the making of the body and soule, the turnings of the will, and the windings of the understanding; none of those three know it, neither the father nor mother, nor that formative vertue: for they are but as pensils in the hand of him that doth all; the pensill knowes not what it doth, though it drawes all, it is guided by the hand of a skilfull Painter, else it could doe nothing; the Painter only knoweth what he doth; so that formative vertue, that vigour that formes the bodie of a man, that knowes no more what it doth, than the pensill doth, but he in whose hand it is, who sets it on worke, it is he that gives vigour, and vertue to that seed in the wombe, from whence the bodie is raised, it is he that knowes it, for it is hee

Psal. 94. 9.

that makes it. And this is the first particular by which wee prove that things were made, and had not their originall from themselves. The second is :

2
Because else
the creatures
should bee
Gods.

If things were not made, then, it is certaine that they must have a being from themselves. Now to have a being from it selfe, is nothing else but to be *God* : for it is an inseparable property of *God*, to have his being from himselfe. Now if you will acknowledge, that the creatures had a being of themselves, they must needs be *Gods* ; for it belongs to him alone, to have a being of himselfe, and from himselfe. The third followes, which I would have you chiefly to marke.

3
Else the crea-
tures should be
without Cau-
ses.

If things have a being from themselves, it is certaine then that they are without causes ; as for example ; That which hath no efficient cause, (that is) no maker, that hath no end. Looke upon all the workes made by man (that we may expresse it to you ;) take an house, or any worke, or instrument that man makes ; therefore it hath an end, because he that made it, propounded such an end to himselfe ; but if it have no maker, it can have no end : for the end of any thing is that which the maker aymes at ; now if things have no end, they could have no forme : for the forme and fashion of every thing ariseth only from the end, which the maker propounds to himselfe ; as for example, the reason, why a knife hath such a fashion, is, because it was the end of the maker, to have it an instrument to cut with: the reason why an axe or hatchet hath another fashion, is, because

it might be an instrument to chop with ; and the reason, why a key hath another fashion different from these, is, because the maker propounded to himselfe another end, in making of it, namely, to open lockes with ; these are all made of the same matter, that is, of iron, but they have divers fashions, because they have severall ends, which the maker propounds to himselfe. So that, if there be no ends of things, there is no forme, nor fashion of them, because the ground of all their fashions, is their severall ends. So then, we will put them all together ; if there be no efficient, no maker of them ; then there is no end, and if there be no end, then there is no forme nor fashion, and if there be no forme, then there is no matter, and so consequently, they have no cause ; and that which is without any cause, must needs be *God* ; which I am sure none dares to affirme ; and therefore they have not their being of themselves. But besides that negative argument, by bringing it to an impossibilitie, that the creatures should be *Gods*, we will make it plaine by an affirmative argument, that all the creatures have an end.

For looke upon all the creatures, and we shall see that they have an end ; the end of the Sunne, Moone and Starres is, to serve the Earth ; and the end of the Earth is, to bring forth Plants, and the end of Plants is, to feed the beasts : and so if you looke to all particular things else, you shall see that they have an end, and if they have an end, it is certaine, there is one did ayme at it, and did give those creatures, those severall fashions, which

All creatures
have an end.

those

those severall ends did require: As, for example, What is the reason, why a horse hath one fashion, a dog another, sheepe another, and oxen another? The reason is plaine, a horse was made to runne, and to carry men; the oxen to plow; a dog to hunt, and so of the rest. Now this cannot be without an author, without a maker, from whom they have their beginning. So likewise this is plaine by the effects: for this is a sure rule: Whatsoever it is, that hath no other end, but it selfe, that seekes to provide for its owne happinesse, in looking no further than it selfe; and this is only in *God*; blessed for ever; he hath no end but himselfe, no cause above himselfe, therefore he lookes only to himselfe, and therein doth his happinesse consist. Take any thing that will not goe out of its owne sphere, but dwels within its owne compasse, stands upon its owne bottome to seek its happinesse, that thing destroyes it selfe; looke to any of the creatures, and let them not stirre out of their owne shell, they perish there. So, take a man that hath no further end than himselfe, let him seeke himselfe, make himselfe his end in all things he doth, looke only to his owne profit and commodity, such a man destroyes himselfe: for he is made to serve *God*, and men, and therein doth his happinesse consist, because that he is made for such an end: take those that have beene serviceable to *God*, and men, that have spent themselves in serving *God*, with a perfect heart, we see that such men are happie men; and doe we not finde it by experience, that those

that

that have gone a contrary way, have destroyed themselves? And this is the third particular.

If things had no beginning, if the world was from eternitie; what is the reason there are no monuments of more ancient times, than there are? For, if we consider what eternity is, and what the vastnesse of it is, that when you have thought of millions of millions of yeares, yet still there is more beyond: if the world hath been of so long continuance, what is the reason, that things are but, as it were, newly ripened? what is the reason, that things are of no greater antiquity than they are? Take all the Writers that ever wrote, (besides the Scripture) and they all exceed not above foure thousand yeares; for they almost all agree in this, that the first man, that had ever any history written of him, was *Ninus*, who lived about *Abrahams* time, or a little before; *Trogus Pompeius*, and *Diodorus Siculus* agree in this. *Plutarch* saith, that *Theseus* was the first, before him there was no history of truth, nothing credible; and this is his expression: Take the Histories of times before *Theseus*, and you shall finde them to be but like skirts, in the maps, wherein you shall finde nothing but vast Seas. *Varro*, one of the most learned of their Writers, professeth, that before the Kingdome of the *Sicyonians*, which begun after *Ninus* time, that before that time nothing was certaine, and the beginning of that was doubtfull, and uncertain. And their usuall division of all history, into fabulous, and certaine, by Historians, is well knowne, to those

4

Else, where be any monuments of times before those mentioned in the Scripture?

those that are conversant in them; and yet the Historians, that are of any truth, began long after the Captivitie in *Babylon*; for *Herodotus*, that lived after *Esthers* time, is counted the first that ever wrote in Prose, and he was above eight hundred yeares after *Moses* time. For conclusion of this, we will only say, that which one of the ancientest of the *Roman* Poets, drawing this conclusion from the argument we have in hand, saith, If things were from eternitie, and had not a beginning;

*Cur supra bellum Thebanum & funera Trojae
Non alias aliquoque res cecinere Poetae?*

*If things were from eternitie, what is the reason, that before the Theban and Trojan warre, all the ancient Poets, and ancient Writers did not make mention of any thing? Doe you thinke, if things had beene from eternitie, there would be no monuments of them, if you consider the vastnesse of eternitie, what it is? So likewise for the beginning of Arts and Sciences; what is the reason that the originall of them is knowne? why were they no sooner found out? why are they not sooner perfected? Printing, you know, is a late invention; and so is the invention of Letters: take all Sciences, the ancientest, as *Astrologie* and *Philosophy*, as well as the *Mathematicks*; why are their Authors yet knowne, and we see them in the blade, and in the fruit? So for the *Genealogies* of men (for that I touch, because it is an argument insinuated by *Paul*, when hee disputed with the Heathens,*

Acts 17. 26. That God hath made of one bloud all mankinde) you see evidently how one man begets another, and hee another, &c. and so goe and take all the *Genealogies* in the Scripture, and in all other historiographers, we shall see, that they all come to one Well-head. Now, I aske, if the world was from eternitie, what is the reason, that there is but one fountaine, one bloud whereof we are all made? Why should they not be made all together? Why was not the earth peopled together, and in every Land a multitude of inhabitants together, if they had beene from eternitie, and had no beginning?

The second principall Head, by which wee will make this good to you, that *there is a God*, that made Heaven and Earth, is, the testimony of *God* himselfe. There is a double testimony; one is the written testimony, which we have in the Scripture; the other is, that testimony, which is *written in the hearts of men*.

Now, you know that all Nations do acknowledge a *God*, (this we take for granted) yea, even those that have beene lately discovered, that live, as it were, disjoyned from the rest of the world, yet they all have, and worship a *God*; those Nations discovered lately by the *Spaniards*, in the *West Indies*, and those that have beene discovered since; all of them, without exception, have it written in their hearts, that *there is a God*. Now the strength of the argument lies in these two things:

I observe that phrase used, *Rom. 2. 15*. It is called

2

That, there is a
God, proved by
the Law writ-
ten in mens
hearts.

Rom. 1. 15.

called a *law written in their hearts*. Every mans soule is but, as it were, the table or paper, upon which the writing is; the thing written is this principle that we are now upon, that *there is a God*, that made Heaven and Earth: but now who is the Writer? surely it is *God*, which is evident by this; because it is a generall effect in the heart of every man living, and therefore it must come from a generall cause: from whence else shall it proceed? no particular cause can produce it; if it were, or had beene taught by some particular man, by some sect, in some one Nation or Kingdome, in one age, then, knowing the cause, wee should see that the effect would not exceed it; but when you finde it in the hearts of all men, in all Nations and ages; then you must conclude, it was an universall effect, written by the generall Author of all things, which is *God* alone; and so consequently, the argument hath this strength in it, that it is the testimony of *God*.

2 Besides, when you see every man looking after a *God*, and seeking him, it is an argument that there is one, though they doe not finde him: it is true, they pitch upon a false *God*, and goe the wrong way to seeke him, yet it shewes that there is such a Deity. For as in other things, when we see one affect that thing which another doth not; as to the eye of one, that is beautifull which is not to another, yet all affecting some beauty; it is an argument that beautie is the general object of all, and so in taste & other senses. So when we see men going different wayes, one worshipping one *God*,

one

one another, yet all conspiring in this, to worship a *God*, it must needs argue that there is one: for this law ingraven in every mans heart, you will grant that it is a work of Nature at least, and the workes of Nature are not in vaine; even as, when you see the fire to ascend above the aire, it argues that there is a place where it would rest, though you never saw it; and as, in winter, when you see the Swallowes flying to a place, though you never saw the place, yet you must needs gather that there is one which Nature hath appointed them, and hath given them an instinct to flye unto, and there to be at rest; so when you see in every mans soule such an instigation to seeke *God*, though men never saw him, and the most goe the wrong way to seeke him, and take that for *God* which is not, yet this argues there is a Deitie which they intend. And this is the third.

The last argument is taken from the soule of man, *the fashion of it, and the immortality of it.*

First, *God* is said to have made man after his owne Image; hee doth not meane his bodie, for that is not made after the Image of *God*; neither is it only that holinesse which was created in us, and now lost: for then he would not have said, *Gen. 9. 6. He that sheds mans blood, by man shall his blood be shed, for in the Image of GOD made hee man.* The principall intent of that place, is (for ought I can see or judge) of that Scripture (speaking of the naturall fashion of things, and not of the supernaturall graces) it is, to expresse that *God* hath given a soule to man, that carries the Image

3
The same truth
is proved by
the soule of
man.

I

Gen. 9. 6.

Image of *God*, a likenesse to the Essence of *God*, immateriall, immortall, invisable; for there is a double Image of *God* in the soule, one in the substance of it, which is never lost; another is the supernaturall grace, which is an Image of the knowledge, holinesse, and righteousness of *God*; and this is utterly lost. But the soule is the Image of the Essence of *God*, (as I may so speake) that is, it is a spirit immateriall, immortall, invisable, as he is, hath understanding and will, as he hath; he understands all things, and wils whatsoever he pleaseth. And you see an expression of him in your owne soule, which is an argument of the Deitie.

2

Secondly, besides, the immortalitie of the soule, which argues it came not from any thing here below, but that it hath its originall from *God*; *it came from GOD, and to GOD it must returne*; that is, it had not any beginning here, it had it from him, and to him againe it must returne. For what is this body, wherein the soule is? it is but the case of the soule, the shell, and sheath of it; therefore the soule useth it but for a time, and dwels in it, as a man dwels in a house, while it is habitable, but when it is growne ruinous, he departeth: the soule useth the body, as a man doth a vessell, when it is broken he layes it aside; or as a man doth an instrument, whilst it will be serviceable to him; but when it is no longer fit to play upon, he casts it aside; so doth the soule, as it were, lay aside the body: for it is but as a garment that a man useth; when it is worne out,

out, and threed-bare, hee casts it off: so doth the soule with the body. And for the further prooffe of this, and that it depends not on the body, nor hath its originall of it, or by it; consider the great acts of the soule, which are such, as cannot arise from the temper of the matter, bee it never so curious: As the discourse of the soule from one generall to another; the apprehension of so high things, as *God*, and *Angells*; the devising of such things, as never came into the senses; (For, though it be true, that sounds and colours be carried into the understanding by the senses; yet to make pictures of these colours, and musike of these sounds, this is from the understanding within:) So the remembrance of things past; observing the condition of things, by comparing one with another. Now, looke upon brut beasts, we see no actions but may arise from the temper of the matter; according to which their fancie and appetite are fashioned; though some actions are stronger than others, yet they arise not above the Well-head of sense: all those extraordinary things, which they are taught to doe, it is but for their food; as *Hawkes*, and some *Pigeons*, it is reported, in *Assyria* that they carry Letters from one place to another, where they use to have food; so other beasts that act dancing, and such like motions, it is done by working on their senses: but come to man, there are other actions of his understanding and will in the soule: It is true indeed, in a man there are fancie and appetite, and these arise from the temper of the body; there-

fore as the body hath a different temper, so there are severall appetites, dispositions and affections; some man longs after one thing, some after another, but these are but the severall turnings of the sensuall appetite, (which is also seene in beasts) but come to the higher part of the soule, the actions of the will, and understanding of man, and they are of an higher nature; the acts which they doe, have no dependence upon the body at all. Besides, come to the motions of the body; the soule guides and moves the body, as a Pilot doth a ship, (now the Pilot may be safe, though the ship bee split upon the rocke.) Looke on beasts, they are led wholly as their appetite carries them, and they must goe that way; therefore they are not ruled, as a Pilot governes a ship: but in men, their appetites would carry them hither, or thither, but the will saith no, and that hath the understanding for its counsellor. So that the motions of the body arise not from the diversity of the sensuall appetites, as in all other creatures, but of the will and understanding; for the soule depends not upon the body, but the acts of the body depend upon it: therefore, when the body perisheth, the soule dies not; but, as a man that dwells in a house; if the house fall, he hath no dependence on it, but may goe away to another house; so the soule hath no dependence upon the body at all; therefore you must not think that it doth die when the body perisheth.

Besides, the soule is not worne, it is not weary, as other things are; the body is weary, and the
spirits

spirits are weary: the body weares, as doth a garment, till it be wholly worne out: now, any thing that is not weary, it cannot perish; and, in the very actions of the soule it selfe there is no wearinesse, but whatsoever comes into the soule perfects it, with a perfection naturall to it, and it is the stronger for it; therefore it cannot be subject to decay, it cannot weare out, as other things doe, but the more notions it hath, the more perfect it is: the body, indeed, is weary with labour, and the spirits are weary, but the soule is not weary, but in the immediate acts of it, the soule it workes still, even when the body sleepeth: Looke upon the actions of the soule, and they are independent, and as their independencie growes, so the soule growes younger and younger, and stronger and stronger, *senescens juvenescit*, and is not subject to decay, or mortality: as you see in a Chicken, it growes still, and so the shell breakes, and falls off: so is it with the soule, the body hangs on it, but as a shell, and when the soule is growne to perfection, it falls away, and the soule returnes to the Maker.

The next thing that I should come to, is to shew you how this is made evident by faith. When a man hath some rude thoughts of a thing, and hath some reason for it, he then begins to have some perswasion of it; but when, besides, a man wise and true, shall come, and tell him it is so, this addes much strength to his confidence: for when you come to discern this *God-head*, and to know it by reasons from the creatures, this may give

The second way to prove, that God is, is by faith.

you some perswasion; but when one shall come, and tell you out of the Scripture, made by a wise and true *God*, that it is so indeed; this makes you confirmed in it. Therefore the strength of the argument by faith, you may gather after this manner: Yee beleeve the Scriptures to be true, and that they are the Word of *God*; now this is contained in the Scriptures, that *God made Heaven and Earth*; therefore, beleeving the Scriptures to be the Word of *God*, and whatsoever is contained in them; hence faith layes hold upon it also, and so our consent growes strong and firme, that there is a *God*: After this manner you come to conclude it by faith. For what is faith? Faith is but when a thing is propounded to you, even as an object set before the eye, there is an habit of faith within, that sees it what it is; for faith is nothing else, but a seeing of that which is: for though a thing is not true, because I beleeve it is so, yet things first are, and then I beleeve them. Faith doth not beleeve things imaginary, and such as have no ground; but whatsoever faith beleeves, it hath a being, and the things we beleeve, doe lye before the eye of reason, sanctified and elevated by the eye of faith; therefore *Moses*, when he goes about to set downe the Scripture, hee doth not prove things by reason, but propounds them, as, *In the beginning GOD made the Heaven and Earth*; he propounds the object, and leaves it to the eye of faith to looke upon. For the nature of faith is this: *God* hath given to man an understanding facultie, (which we call, Reason)

son) the object of this is all the truths that are delivered in the world, & whatsoever hath a being. Now take all things that we are said to beleeve, and they also are things *that are*, and which are the true objects of the understanding and reason. But the understanding hath objects of two sorts:

1 Such as we may easily perceive, as the eye of man doth the object that is before him.

2 Such as we see with more difficulty, and cannot doe it, without something above the eye to elevate it: As the candle and the bignesse of it, the eye can see; but to know the bignesse of the Sunne, in the latitude of it, you must have instruments of art to see it, and you must measure it by degrees, and so see it: So is it here, some things wee may fully see by reason alone, and those are such as lye before us, and them wee may easily see: but other things there are, that though they are true, yet they are more remote, and further off; therefore they are harder to be seene; and therefore wee must have something to helpe our understanding to see them. So that indeed, Faith, it is but the lifting up of the understanding, by adding a new light to them and it; and therefore they are said to be revealed, not because they were not before, as if the revealing of them gave a being unto them; but, even as a new light in the night discovers to us that which we did not see before, and as a prospective glasse reveales to the eye, that which we could not see before, and by its owne power, the eye could not reach unto. So that the way to strengthen our

selves by this argument, is to beleeve the Scriptures, and the things contained in them.

Now you shall see, why we are to beleeve the Scriptures; but this wee must leave till the nexttime. We will now come to some use of the point, for wee are not to dismisse you without some application, but wee must insert some uses here and there.

Use. I

To strengthen this principle, that there is a God, more in our hearts.

Heber. xi. 27.

When you heare these arguments, proving this conclusion that *there is a God*, the use you should make of them, is, to labour daily to strengthen our faith in this principle, and to have an eye at *God* in all our actions, for this is the reason given in the Text, why one man comes to *God*, because he *beleeves that he is*, and another doth not, because he beleeves it but by halves; if they did beleeve this fully, they would serve God with a perfect heart. What is the reason, that *Moses* breakes thorow all impediments, he had temptations on both sides; Prosperitie and preferment on the one side, and adversitie and afflictions on the other, yet he passeth thorow wealth and povertie, honour and dishonour, and goes straight on in the way to heaven, and the reason is added in the Text, because *hee saw him that was invisible*; even so, if you did see him that was invisible, the *God* we now speake of, as you see a man that stands before you, your wayes would be more even, and wee should walke with him more uprightly than we doe, if we did but beleeve, that it is he that *fills the heaven and earth*; as he saith of himselfe, *Ier. 23. 24.*

Ier. 23. 24.

Some

Some may here say ; How can we see him that is invisible ? here is *oppositum in adjecto*, to see him that is invisible.

Object.

Come to the body of a man, you can see nothing but the outside, the outward bulke and hide of the creature, yet there is an immateriall, invisible substance within, that fills the body ; so come to the body of the world, there is a *God* that fills Heaven and Earth, as the soule doth the body. Now to draw this a little nearer, that invisible, immateriall substance, the soule of man which stands at the doores of the body, and looks out at the windowes of the eyes, and of the eares, both to see and heare, which yet we see not ; yet it is this soule that doth all these ; for if the soule be once gone out of the house of the body, the eye sees no more, the eare heares no more, than an house or chamber can see, when there is no body in it ; and as it is the spirituall substance within the body that sees, and heares, and understands all ; so apply this to *God* that dwells in Heaven and Earth ; that as, though you see not the soule, yet every part of the body is full of it ; so if we looke into the world, we see that it is filled, and yet *God* (like as the soule) is in every place, and fills it with his presence ; he is present with every creature, he is in the aire, and in your selves, and seeth all your actions, and heareth all your words ; and if we could bring our selves to a settled persuasion of this, it would cause us to walke more evenly with *God* than we do, and to converse with him after another manner ; when a man is pre-

Answ.

God in the world, as the soule in the body.

sent, yea, are solicitous, thinking what that soule thinkes of you, how that soule is affected to you. so if you believed *GOD* were in the world, it would make you have an eye to him in all your actions, as he hath an eye to you, and to have a speciall care to please him in all things, rather than to please men. And this is the ground of all the difference betweene men: One man beleeves it fully that there is such a mighty *GOD*; another beleeves it but by halves; and therefore one man hath a care only to please *GOD* in all things, and to have an eye to him alone; the other beleeving it but by halves, he seeketh and earnestly followeth other things, and is not so solicitous what the *Lord* thinkes of him.

The thing therefore which we exhort you unto, is, that you would endeavor to strengthen that principle more and more. We speake not to Atheists now, but to them that beleeve *there is a GOD*, and yet we do not think our labour lost: For, though there be an assent to this truth in us, yet it is such an one as may receive degrees, and may be strengthened: for I know that there are few perfect Atheists, yet there are some degrees of Atheisme left in the best of *GOD* children, which we take not notice of; for there is a two-fold Atheisme:

Two kinds of
Atheisme.

1. One is, when a man thinkes that there is no *GOD*, and knowes he doth so.

2. Another kinde of Atheisme is, when a man doubts of the Deity, and observes it not. There are some degrees of doubting in the hearts of all men, as we shall see by these effects, that this undertaken-

taken-notice-of Atheisme doth produce. As, when men shall avoid crosses, rather than sinne, not considering that the wrath and displeasure of *God* goes with it, which is the greatest evil that can befall us: What is the reason of it? That whereas the greatest crosse is exceeding light, if the wrath of *God* be put in the other balance, what is the reason that yet this should overweigh the other, in our apprehension, if wee be fully perswaded of this principle, that *God* made Heaven and Earth? What is the reason that when crosses and sinne come into competition, as two severall wyes, that we must goe one way; why will men rather turne aside from a crosse, to sinne against *God*, and violate the peace of their consciences, rather than undergoe losses, or crosses, or imprisonment?

Againe, what is the reason that we are so ready to please, and loth to displease men, as a potent friend or enemy, rather than *God*? If this principle were fully believed, that there is a *God* that made Heaven and Earth, you would not doe so. The prophet *Isaiah* doth expresse this most elegantly, *Isa.* 51. 12, 13, 14. *What are thou that art afraid of man that shall die, and be like unto man, which shall be made as grass, and forgettest the Lord thy Maker, which stretched forth the Heavens, and laid the foundation of the Earth?* As if he should say, what Atheisme is this in the hearts of men:

Whence else are also those deceipts, lyes, and shiftings, to make things faire with men, when they know that *God* is offended with it, who seeth all things.

What

Iob 22.

What is the reason that men are so sensible of outward shame, more than of secret finnes, and care so much what men thinke of them, and speake of them, and not what *God* sees or knows? Doth not this declare that men thinke as those Atheists of whom *Iob* speakes, *Iob* 22. and doe they not conceive in some degree, as those doe, as if *GOD* did not descend beneath the circle of the heavens to the earth, and his eyes were barred by the curtaines of the night, that he did not take notice of the wayes of men; and looke how men doe this in a greater measure, so much greater Atheisme they have.

4

Againe, if you doe beleieve that there is such a *God*, what is the reason when you have any thing to doe, that you runne to creatures, and seek help from them, and busie your selves wholly about outward meanes, and seeke not to *God* by prayer, and renewing of your repentance? if you did fully beleieve that there is a *God*, you would rather doe this.

5

Againe, What is the reason that men are carried away with the present, as *Aristotle* calls it, *τὸ νῦν*, this same very (*nunc*) doth transport a man from the wayes of vertue to vice, that they are to busie about the body, and are carelesse of the immortall soule, that they suffer that to lye, like a forlorne prisoner, and to sterue within them? Would you doe so, if you did beleieve that there is such a *God*, that made the soule, to whom it must returne and give an account, and live with him forever?

Again,

Againe, what is the reason that men doe seeke so for the things of this life, are so carefull in building houses, gathering estates, and preparing for themselves here such goodly mansions for their bodies, and spend no time to adorne the soule? (when yet these doe but grace us amongst men, and are only for present use) and looke not for those things which commend the soule to *God*, and regard not eternity in which the soule must live? I say, what is the reason of this, if there be not some grounds of secret Atheisme in men?

What is the reason that there is such stupidity in men, that the threatnings will not move them, they will be moved with nothing, like beasts, but present strokes, that they doe not fore-see the plague to prevent it, but goe on, and are punished? And so for *Gods* promises and rewards; Why will you not forbear sinne, that you may receive the promises, and the rewards? Whence is this stupiditie both wayes? Why are we as beasts, led with sensuality, that we will not bee drawne to that which belongs to *God*, and his kingdome? Is not this an argument of secret Atheisme, and impiety in the heart of every man, more or lesse?

Againe, what is the reason that when men come into the presence of *God*, they carry themselves so negligently, not caring how their soules are clad, and what the behaviour of their spirits is before him? If you should come before men, you would looke that your cloaths be neat and
decent

decent, and you will carry your selves with such reverence, as becomes him, in whose presence you stand; this proceeds from Atheisme, in the hearts of men, not beleeving the *Lord* to be hee that fills the Heaven, and the Earth: Therefore, as you finde these things in you, more or lesse, so labour to confirme this principle more and more to your selves; and you should say, when you heare these arguments, certainly I will beleeve it more firmly, surely I will hover no more about it. To what end are more lights brought, but that you should see things more clearely, which you did not before? So that this double use you shall make of it:

One is, to fix this conclusion in your hearts, and to fasten it daily upon your soules.

The second is, if there be such a mightie *God*, then labour to draw such consequences as may arise from such a conclusion.

As, if there be such a one that fills Heaven and Earth; then looke upon him, as one that sees all you doe, and heares whatsoever you speake: As when you see a ship passe thorow the sea, and see the sailes applied to the wind, and taken downe, and hoysed up againe, as the wind requires, and shall see it keepe such a constant courie, to such a haven, avoiding the rockes and sands, you will say, surely there is one within that guides it; for it could not do this of it selfe: or as when you look upon the body of man, and see it live and move, and doe the actions of a living man; you must needs say, the bodie could not doe this of it selfe,
but

Use 2.

Draw such consequences as may arise from such a conclusion.

but there must bee something within that quickens it, and causeth all the actions; even so when you looke upon the creatures, and see them to doe such things, which of themselves they are no more able to doe, than the body can doe the actions that it doth, without the soule: therefore hence you may gather that there is a *God*, that fills Heaven and Earth, and doth whatsoever he pleaseth; and if this be so, then draw nigh to him, converse with him, and walke with him from day to day; observe him in all his dealings with us, and our dealings with him, and one with another; be thankfull to him for all the blessings we enjoy, and flye to him for succour in all dangers, and upon all occasions.

(* *)

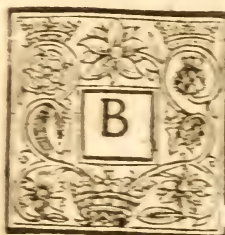
THE



THE SECOND SERMON.

HEBREWES II. 6.

*He that cometh to God, must beleve that
God is &c.*



Efore wee come to the second
sort of arguments to prove
this principle, *that God is*
by faith; we thinke it necessa-
rie to answer some objections
of Atheisme, which may arise
and trouble the hearts of men.

Men are ready to say that, which you shall
finde in 2 Per. 3. 4. *All things have continued alike
since the creation*: That is, when men looke upon
the condition of things, they see the Sunne rise,
and set againe, and see the rivers runne in a circle
into

*Object. 1.
2 Per. 3. 4.*

into the sea, the day followes the night, &c. the winds runne in their compasses, and they have done so continually, and their is no alteration; therefore they doubt whether there be such a *God*, that hath given a beginning to these things, and shall give an end?

For answer to this, consider that these bodies of ours, which wee carry about with us, which we know had a beginning, and shall have an end, that there is something in them, that is as constant as any of the former; as the beating of the pulse, the breathing of the lungs; and the motion of the heart, and yet the body had a beginning, and shall have an end: Now what is the difference betweene these two? It is but small, this continueth only for some tithe of yeares, but the world for thousands; the difference is not great; and therefore why should you not thinke it had a beginning, as well as your body, and likewise shall have an ending.

See what the Apostle saith in this place, though all things continue alike; yet there are two reasons, whereby hee proves that *God* made the world, and that the world shall have an end:

1 The first is laid downe in verse 5. *For this they are willingly ignorant of, that by the Word of GOD the heavens were of old, and the earth standing out of the waters, and in the waters.* That is, naturally the waters would cover the earth, as it did at the beginning; for the naturall place of the waters is above the earth, even as of the aire above the waters: Now who is it that hath drawn these

Ansiv. 1.

Verse. 5

these waters out of the earth, and caused it to stand out of the waters, and made it habitable for men and beasts, saith he, was it not *the LORD*?

Verf. 6.

2 And was not this proved by *the Flood*, verf. 6. *whereby the World, that then was, being overflowed with waters, perished*; that is, the waters, when God tooke away his hand, returned to their place, and covered the face of the earth. Now, who was it that did drie the earth againe, and now reserveth it to the day of Iudgement to be destroyed by fire? And this hee proveth by the famous story of the *Flood*: You have heard of it (saith he) but of this you are willingly ignorant, that is, they are such things as may bee knowne; but by reason of your lusts, which obscure your knowledge, and hide those parts of nature and reason, which God hath planted in your hearts; therefore, of these things you are willingly ignorant.

Ans. 2.

And therefore, besides, wee will give this second answer to those that make this objection. That things are not alike since the creation. For,

1 The course of Nature hath beene turned many times, as those miracles that the *LORD* wrought in stopping the course of the Sunne, and making of it goe backward; he made the waters to runne a contrary course, and stopped the heat of the fire, and the efficacie of it, so that it could doe the three children no harme.

2 Besides those miracles, look upon the things done amongst us, and you shall see, though they are not contrary to Nature, yet nature is turned

off

of its course, as in our bodies there be sicknesses and distempers, so there are in the great bodie of the World, strange inundations, stirres and alterations; now if there were not a free Agent, that governes these, why are these things so, and why no more? why doe these things go so far, and no further? why are there any alterations at all? and when any alterations come to passe, who is hee that stoppeth them? why doth the sea over-flow some places, and goe no further? who is he that sets bounds to them, but only the *Lord*? Therefore this we may learne from it, the constancie of these things shewes the wisdomie of *God*; (as it is wisdomie in us to doe things constantly) and againe, the variety of things shewes the liberty of the Agent; for the actions of Nature are determined to one, but *God* shewes his liberty in this, that he can and doth change and alter them at his pleasure.

Besides, the things that are ordinary amongst us, wherein there is no such swarving, but they are constant in their course; doth not *God* guide them and dispose of them as he pleaseth? as the former and latter raine: doth not *God* give more or lesse, according to his good pleasure? which shewes, that all things have not continued alike, but that there is a *God*, that governes the world. And as it is thus with naturall things, so in other things also; you shall see some judgements and rewards upon some, and not upon others.

Oh but, you say, *the world hath continued very long, and there is a promise of his comming*, but we see no such thing?

Distempers in
the bodie of
the world.

object.

Answ.

But, saith the LORD, *A thousand yeares are to me but as one day, and one day as a thousand yeares.* As if hee should say, it may seeme long to you, who measure time by motion and revolution, to your narrow understanding it may seeme long; but to God it doth not: A thousand yeares with him, is but as one day. Where, by the way, wee shall answer that fond objection:

Object.

How the Lord imployed himselfe before the creation of the World?

Answ.

A thousand yeares to him is but as one day; and againe, one day is as the longest time, that is, there is no difference of time with him. To which I may adde this; that, who knoweth what the Lord hath done? Indeed he made but one world to our knowledge, but who knoweth what he did before, and what he will doe after? who knowes his counsels? and who is able to judge of him, or of his actions? we can know no more, nor judge no otherwise than he hath revealed, we have no other booke to looke into, but the booke of his Word, and the booke of this World; and therefore to seeke any further, is to be wise above sobrietic, and above that which is written.

Object. 2.

But whence then comes this promiscuous administration of things, which seemes to make things runne upon wheelles, they have no certaine course, but are turned upside downe: whence comes this to passe, if there bee a God that rules heaven and earth?

Answ.

Ezek. 1.

For answer of this, looke in Ezek. 1. where you have an expression of this, of things running upon

upon wheeles : wherein you may observe these things :

1 That all things here below are exceeding mutable ; and therefore compared to *Wheeles*, and they are turned about as easie a wheel, so that a man may wonder at their variety and turning.

2 But yet, these wheeles have *eyes* in them, that is, though we see not the reason of things in them, yet they have eyes in them, they have something to be discerned ; the speech is a metaphor, and a metonymie too, shewing that there is something in their events, that may shew the reason of their Turning, if we could discerne it, but it is oft hidden from us.

3 And these *Wheeles* are stirred, but as the *beasts stirre them* ; that is, there is nothing done here below, but they are done by the instruments of God, namely, the Angels.

4 And these Angels, first, *have faces like men*, that is, the wisdom of men ; and secondly, on the other side, *a face like a lion*, for their strength ; thirdly, there is service, and laboriousnesse in them as in *Oxen* : fourthly, there is swiftnesse in them, as in *Eagles* ; and this is meant of the Angels, that order and guide the course of things, and change them, as we see continually.

5 Again, as these *Wheeles* move not, but as they are guided by them, so both move by the *Spirit* ; that is, what God commands them, they execute ; they goe, when he would have them go, and stand still, when he would have them.

Observations
from the
wheelles in
Ezek. x.

The Angels
used as instru-
ments in gui-
ding the course
of things.

6 Againc, for the manner of their motion; *every one of them had foure faces*; that is, they could looke every way from East to West, and from North to South, when as man can see but one way before him, hee cannot looke on the right side, or the left, or behinde him, and therefore he may be deceived; but these looke everie way. So also the *feet*, on which they goe, are not like mens feet, to goe forward only, but *like calves feet*, that is, they were round feet, which goe either forward or backward, so, as they are easily turned; and as they see every way, so they are apt to goe every way, and this with the greatest facilitie that can be. Let a man set any thing on worke, and it must needs runne in such a channell, in such a way, he cannot change it suddenly: But it is not so with *God*, he can alter a thing as easily to the left hand, as to the right, and that in an instant.

Object.

But what dependance is there between things; doe we not see strange things come to passe, that we can see no reason for, as the Churches overthrowen, the godly afflicted, the wicked exalted?

Answe.

Well, saith the *Lord*, this is to bee considered further, that *one wheele is within another*, and the *wings of the Angels are one within another*; there is a sutablenesse, and an agreeablenesse betweene them: so that take the changes of a thousand yeares, and, if you summe them up, you shall finde them, as wheelles, one within another. Therefore I would summe up the answer thus;

God brings his purposes to passe by wayes we thinke not of.

this

this deceives us, we look upon *Gods* providence, in some few particulars only, that we looke but upon a wheele or two, and not as they are one within another; for then, indeed, we should see things that might cause us to wonder: as we see *Ioseph*, an innocent man, lying in disgrace and imprisonment; and *David*, though innocent, yet a long time disgraced in the Court of *Saul*, and afterwards *Shimei* cursing him; yea, wee see *Iesus Christ* himselte delivered and condemned for an impostor, and that by witnesses, and in a legall manner: so we see *Paul*, one that was a man, full of zeale, yet accounted one of the worst men, that lived in his time: and *Naboth*, an innocent man condemned to death by witnesses, & stoned, and who shall rise againe to shew his innocencie? If you looke but upon a wheele or two, you shall finde the Church ready to be swallowed up in *Esters* time; but if you looke upon them all at once, then you will see, that these passages have eyes in them, and that they have Angels, and the Spirit to guide them. As for example, looke on all the wheelles of *Iosephs* life, you shall see the envie of his brethren, selling him to the steward of *Pharaohs* house, and there his falling out with his mistresse, his casting into prison, and there meeting with *Pharaohs* officers; he was thereby made knowne to *Pharaoh*; and so he became great in *Pharaohs* Court; and then you see it is a goodly worke. So in *David*, take all the wheelles together, and you shall see a glorious work; how *God* brought him along to the Kingdome; *God* was

with him, and wrought his works for him, when he did sit still; and when his hand was not upon *Saul*, then he sent the *Philistines* to vex him, and to end his dayes: and first hee gave *David* the Kingdome of *Judah*; and then afterwards *Abner* and *Ishbosheth* fell out about a word, and one of them was slaine; and then also came two wicked men, and tooke off the others head, and so came home the whole Kingdome of *Israel* into his hand. So also in *Esthers* time, take all the wheelles together, and you shall see an excellent act of *Gods* providence, when the Church was ready to be destroyed, when the neck was upon the block, and the sword drawne out ready to strike, and that that night the King should not sleepe, but that a booke must bee brought, and rather that than another, and that the place should bee opened, where he should finde *Mordecai* his revealing of the treason against him, and thereupon the decree was revoked, and the Church delivered: I say, take all these together, and we shall plainly see, that in this strange administration of things, there is still a providence, and that there are eyes in the wheelles, and a spirit to guide them.

Object. 3.

If there bee such a *God* that made the Heaven and the Earth; what is the reason then, that wee see things are brought to passe by naturall causes? If there be a cause for such a thing, the effect doth follow; when there is no cause, then the effect doth not, as a wise man doth bring a thing to passe, but the foolish miscarry in them; we see the diligent hand maketh rich, and hee that labours
not,

not, hath nothing; and things that are strong prevaile against those that are weake; and so God is forgotten in the world, and his wisdom and power is not seene?

It is not so: God doth carry it often another way, as it is, *Eccles. 9. 11. Alway the battell is not to the strong, but chance and accident befall them all;* that is, the LORD of purpose doth often change them, that his power and might may be seene. We see often, that *Princes walke on foot, like servants, and servants ride like Princes*, as in Chap. 10. that is, things doe not alwaies come to passe according to their causes; for when the cause is exceeding faire to bring forth such an effect, yet we see it is an abortive birth, and *such things come to passe that we looked not for*; as he that was diligent, many times comes to povertie; the wise doe often miscarry in bringing their enterprises to passe.

Though the immediate cause produceth the effect; yet, who is the first cause? As for example, though folly be the cause, that such a businesse doth miscarry, yet who is the cause of that folly? It is sin that bringeth destruction, and doth precipitate a man thereunto; but who is it that leaveth men to their sinnes and lusts? You see, what was the immediate cause of the losse of *Rehoboams* Kingdome, the ill counsell that was given him by the young men; but who was it, that fitted the cause thereunto? was it not the Lord? So on the contrary, wee see that godlinesse is the cause of good successe, and makes men to prosper,

Answ. 1.

Eccles. 9. 11.
Events are
sometimes
contrarie
to mans pre-
parations.

Eccles. 10.

Answ. 2.
God the first
cause.

but who is the cause of that cause? is it not the *Lord* himselfe?

Object. 4.

But, oftentimes it is ill with those that are good, and well with those that are wicked; the wicked prosper, many times, when it goes ill with those that feare the LORD; *oftentimes it commeth to the wicked according to the worke of the righteous, and contrarily*. If there be a God, what is the reason that this comes to passe?

Ans^w.

Gods disposing of the afflictions of the godly, and the prosperitie of the wicked.

It is certaine, that whensoever, any wicked man doth an evill act, and a good man doth well, and serveth the *Lord* with a perfect heart, that there is a sentence of good and evill goes with it; but *God* doth often suspend the reward to the godly, and of punishment to the wicked; the execution of them is deferred. Besides, wee are often mistaken; for that which wee thinke to be ill to us, is many times for our good; and that which we thinke is very happie and prosperous, may be hurtfull to us. As for example, when *Iacob* came from *Laban*, GOD said to him; *Be not afraid, I am with thee, and I will doe thee good*. You see, *Iacob* was no sooner gone, but *Laban* followes him, and would have done him much hurt, had not the *Lord* taken him off: No sooner was *Laban* gone from him, but *Esau* comes against him, and when the *Lord* had rescued him from him; when he was come neerer home, when he might have expected some rest after his weary journey; yet then his daughter was ravished, and his two sonnes were rebellious, and committed murther; after that *Rachel* died, and *Deborah*, who was *Rebecca's*

beccah's nurse, who was a good woman, and therefore a great losse to his family; after all this, a famine fell upon him; yet for all this, *God* said that he would doe him good; and doubtlesse, *God* was as good as his word, and he did him good: for that medicine is good, that doth us good, though it be bitter, and so was it with these afflictions. So *Paul*, he prayed that he might have an happie journey to *Rome*, and no doubt, *the LORD* heard his prayer, as appeareth by the *Lords* appearing to him; yet see what a kinde of prosperous journey he had; what a deale of trouble did he meet with? Being in great afflictions, he went to *Ierusalem*, thinking there to bee comforted by the *Saints*; and when he came thither hee went into the Temple, thinking he had well provided for himselfe; but then he was hardly entertained, put into prison, and sent bound to *Casarea*, and afterwards, was in many perills upon the sea. And this was the prosperous journey that *Paul* had, and surely it was happie, and did much good to his owne soule, whereby hee did good to others; a journey that led him into many experiments of *Gods* providence, and goodnesse towards him: therefore wee must not judge according to the outside, or that which the world accounts of, and appears to bee evill, for they may be causes of much good to us: therefore Saint *Iames* wills us, *Iames* 1. 2, 3. to rejoyce when wee fall into divers temptations, *ὅτι τὸ δοκιμαζόν τὴν πίστιν*, because it is but a triall of your faith. These varieties of afflictions are as fire to cleanse your faith, and make it shine more,

God doth his
children good
by crosses.

Iames 1. 2, 3.

Things are
not alway good
or evill to us
that we thinke
are.

more, and grow more: therefore, saith he, rejoyce, when you fall into variety of them; for the variety of them will cure that variety of evils and diseases in us; as poverty may do that which sicknesse cannot do, and imprisonment may heale that which povertie or disgrace cannot doe, &c. So on the contrary, those good things are not alwayes good, which we account good; as when a man goes on from one good blessing to another, and is carried with a prosperous wind, and findes no change in any thing; this may also tend to his hurt and destruction, as the other to his salvation; these slay the foolish, even as the other save the godly: for these often-times doe make the soule fouler and fouler, and make it to be more rustie. This want of changes makes men to depart from God, and fall into evill; whereas the other makes us the more carefully to cleanse our wayes, and to cleave more firmly to him: Therefore, let us take heed that we be not deceived about these evils.

Object. 5.

What is the reason then, that as dies the beast, so doth man die, to our appearance, there are none that rise from the dead; indeed, if one should come from heaven or hell, and bring us word what is done there, we should beleeve it, but when did any ever heare of such a thing?

Ans. w.

He that be-
lieves not
Christ, would
not beleeve
though one
should rise
from the dead

You have more, than if a man should come from the dead, from either of these two places: for you have *Christ* come into the world, from the bosome of the *Father*, and he hath brought us newes, what is done there. Besides, we have *God* him-

himselfe, who is, as it were, come from heaven, and hath revealed many things unto us, and hath declared his will, what he would have us to doe, as to *Moses* upon Mount *Sinai*, and hee would have done it to this day, but that our weaknesse cannot endure the mightinesse and greatnesse of his Majestie, but we would say, as the people did; *Let not the Lord speake to us any more lest we die, but let MOSES*, let him send his messengers, let him speake no more. Againe, the Spirit whereby the Prophets and Apostles spake to us, was it not sent from heaven?

Againe, suppose one should come from either of those two places, would you beleeve him? It might be a false relation, would you beleeve him without further ground? But it is a direct answer which our Saviour giveth to this question, *Luke 16.* the two last verses, it was the objection of *Dives*, if there came one from the dead againe, they would beleeve; *Abraham* answers, *They have Moses and the Prophets, and if they will not beleeve them, they will not beleeve, though one should come from the dead*: as if he should say, these carry greater evidence in them, they have more power to confirme the truth that they delivered, that it came from the great *God* of heaven and earth, than if a man should arise from the dead, if wee consider the many miracles which they did, and holy life which they led.

But, if you will say, that, indeed for the declaring of things, and for the confirming of truths, there is more evidence in these, than if one did arise

Luke 16.

Object.

arise from the dead ; but if one should come from the dead, this would be much to shew the eternitie of things, and the immortality of the soule.

If this be so ; you see, that men have risen from the dead ; as when *Christ* did arise, then many arose from the dead.

THE



THE THIRD SERMON.

HEBREWES II. 6.

*He that commeth to God, must beleve that
God is, &c.*



Ow we proceed to that which
remaines; wee will shew you
how this point is made mani-
fest to you by faith, that *G O D*
made the Heavens, and the
Earth. It is done after this
manner;

When you beleve the Scriptures to bee true,
and finde this set downe in the Scripture, that *God*
made Heaven and earth, then you beleve that
there is an eternall Deity, that is the Author and
Maker of all these things: and thus faith gathers
the conclusion:

The second
sort of argu-
ments.

How this is
proved by
Faith.

If

Object.

If you aske me, how faith differs from reason, and how this second prooffe differs from the former.

Ans^w.

Assent double

I

I answer, after this manner : There is a double assent : One is a doubtfull assent, which wee call Opinion, that is, when we assent to the one part, so as we feare the contrary to be true.

2

Diff^rence be-
tweene faith
and reason.

The other is, a firme assent, and this is twofold : Either it is grounded upon reason, which wee call Knowledge: or else is grounded upon the authoritie of him that reveales it; and this wee call Faith. And the difference of them stands in this : The object of the first, which wee call Knowledge, are naturall things, such as *God* did not reveale *himselfe*, but they lye before us, and reason can finde them out : but Faith beleeveth things that are revealed by *God*, yet so, as that there is reason for them, as well as for the other.

Reason for
that that faith
beleeveth.

For if one come and tell you any thing, and if you beleieve it, you can give a reason of it, and why you beleieve it, as well as of any other naturall conclusion; as that he is a wise man, and one that I know will tell the truth, I have had experience of him heretofore, &c. Even so, when you beleieve the Scriptures, you can give a reason for it; it is, because *God* delivered it, and he cannot lye; but now, how doe yee know that *God* delivered it? Because the men that delivered it, in his Name, did confirme it by workes, and miracles, and predictions of times; so that reason runnes along together with Faith: Only there is this difference betweene them; Faith addeth

to

to the eye of reason, and raiseth it higher; for the understanding is conversant, as about things of reason, so also about things of Faith; for they are propounded to the understanding, only they are above it, and must have faith to reveale them; as when *Moses* saith, *In the beginning, GOD made the Heaven and the Earth*: when we heare such a proposition, reason doth but looke upon it, and cannot see it at first, but Faith helpeth reason to goe further: therefore Faith is but an addition to the strength of reason; when it could goe no further, Faith makes it to goe further: as one that hath dimme eyes, he can see better with the help of spectacles: even so doth the eye of reason, by a supernaturall faith infused. So that all the things which wee beleeve, have a credibility and entity in them, and they are the objects of the understanding; but we cannot finde them out, without some supernaturall help. As if you would choose a right jewell; (you know there are many counterfeited ones) how should you know a true one? The stander by cannot tell, but brings it to a Lapidary, or a Jeweller, and he knowes it, because he is skilled in it. Now as, as there are the Jewels, and they are to be discerned and differenced, but all lyes in the skill: So is it in the things that are revealed by *God*, and by naturall reason, to know which are of *God*, which not; there are the things, and they are to be seene, yea, the things themselves have characters, by which they may be discerned; but let two men looke upon them, one beleeves, and the other doth not; the reason

Faith raiseth
reason higher.

Three wayes,
whereby Faith
gathers that
the Scriptures
are true, and
consequently
that there is a
God, that made
the World.

I

Proofes that
Moses and o-
ther Pen-men
of Scripture,
spake by the
Holy Ghost.

I

The miracles
which were:
I Visible.

is one man goes no further than reason, but the o-
ther doth; one is helped from above, and the o-
ther is not, he wants that light, that habit of skill
which the other hath.

Now this being premised in generall, let us
see how faith gathers, that the Scriptures are
true, and that all that is in them is true; and con-
sequently, that ther is a *God* that made the world.
It gathers it by these three heads:

When a man lookes into the Scriptures, and
sees the phrases of the Prophets and Apostles,
saying, *Thus saith the Lord*; he considers, if this
be from *God*, then it must needs be true. But now
the question is, whether it was delivered truly,
and therefore hee lookes upon the men that did
deliver it, as upon *Moses*, &c. and if he can finde
any evidence in them, that they delivered it tru-
ly, without collusion, then he beleeveth that it is
so, and so faith layes hold and pitches upon it;
and gives solide assent unto it.

Now the proofes, whereby we shew that these
men have spoken by the Holy Ghost; are these
three:

The miracles, which they wrought: wherin this
is first to be considered; that they were such mi-
racles as were done before many witnesse, they
were not done in a corner, where only two or
three were, and so related to the people, as many
false miracles are; but they were done before ma-
ny thousand; as the standing still of the *Sun*, the
plagues of *Aegypt*, the dividing of the waters, the
Mannah, that came downe from Heaven, the wa-

ter flowing out of the rocks, the miracles that were wrought by *Elijah*, and *Elisha*, they were all openly done in the view of all the people.

They were such miracles, as had a reality in them; false miracles stand onely in appearance, they have onely a shadow and not the substance, they have no solidity in them, as the miracles that Inchanters doe, they are but *φανόμενα*, as wee call them; they are onely appearances, and no more, as, if they give money, it will afterwards prove but drie leaves; and such were the miracles of the Inchanters in *Ægypt*: but looke upon the miracles of *Moses*, they were solide, as the *Mannah* fed the people many yeares; the water that came out of the rocks did refresh them, the plagues of *Ægypt* were reall; the miracles of *Christ* were all of use to mankinde, as when hee turned water into wine, it was such as they were refreshed by; so, when he healed the people, when hee gave sight to the blinde, they were all usefull, and had a reality in them.

Besides, consider the miracles which were wrought at the delivery of the Law, *Exod. 19.* as the thunder, the lightning, the sound of trumpets, &c. whatsoever was done then, all the people saw it, and their senses were taken up about it, so that they could not be deceived. The lawes that *Numa Pompilius* brought from the gods, he related to the people, but they saw and heard nothing; but these miracles the people all saw, the Mount burnt with fire, and thick darknesse round about it; and there was thunder and lightning,

E

and

2
2 Reall.

Exod. 19.

and the Mount trembled. And as their eyes did see things, so also their eares were busied in hearing the voice of the trumpet sounding louder and louder, a great while, and hearing the voice of *God* himselfe. And this was not done only in the sight of the *Elders of Israel*, but all the people saw it, and heard the voice of the *Lord*. And such were all the miracles of the Apostles, and of all the Prophets. And this argues that they came from *God* himselfe; because they could not be done, but by a supernaturall power.

2
The prophe-
cies which
were.

Esay 41. 22, 23.

Againe, I will adde to this the prophecies, for that is one of the wayes by which the *Lord* confirms his word unto the sonnes of men, *Isa. 41. 22, 23. Shew to us the things to come, that wee may know that you are Gods, &c.* As if hee should say; If any man be able to foretell things to come, he is *God*: for it is the propertie of *God* alone; and therefore he can doe it.

1 Particular.
2 Perspicuous.
3 Limited to a
set time.

Exod. 12.

Now I will name some prophecies, to instance in; and I will shew the difference betweene them and the predictions of Soothsayers; for you shall finde that these prophecies were Particular, and not generall; they were Perspicuous and plaine, and not obscure; and they had fixed times set, and not left at randome: As in the prophecie delivered to *Abraham*, that the Children of *Israel*, should bee strangers, and in bondage in *Aegypt* foure hundred yeares: now, saith the Text that very night they went forth of *Aegypt*; the foure hundred yeares were expired.

Moreover, that prophecie, that *Judah* should have

have the Scepter, it was a thing could not be fore-seene; *Judah* was not the elder brother, and it was long first before it was brought to passe: therefore *Moses* could not see it by any thing at the present; and besides that, he should not only have the Scepter, but he should have it till *Shiloh* come, that is, CHRIST IESVS, which was about two thousand yeares after; which was not like to the prophecies of other Nations.

Moreover, the prophecie of *Iericho*, that hee that did begin to build it againe, should lay the foundation of it in his eldest sonne, and set up the gates of it in the youngest, which was fulfilled, 1 King. 16. last.

1 King. 16. ult.

So likewise, the prophecie of *Iosiah*, it was a distinct prophecie, you have it in 1 King. 13. 1, 2, 3. where the Prophet comes from the Lord, and cryeth, *Oh Altar, Altar, behold a Childe shall bee borne, Iosiah, by name, &c.* he names the very man that should performe it.

1 King. 13. 1,
2, 3.

The like is the prophecie of *Cyrus*, long before *Cyrus* was borne, that he should deliver the *Iewes*, and take off the yoke of their captivitie, &c.

So likewise, come to the prophecies of *Daniel*, the prophecie of the foure Monarchies you see, how particular it was: *Daniel*, he lived but in the two first, which were the *Chaldean* and *Persian* Monarchie, it was not possible, by any thing that was then done, that he should have beene able to see the succession; yet then after them was the *Grecian*, and then the *Roman* Monarchie.

So likewise the prophecie of the captivitie,

seventie yeares, and of their deliverance, you see, how distinct and particular it is.

Object.

But the time of *Moses* is very ancient, it is out of memory, and it might be some fained storie, those things were done long agoe, they that saw them are all swept away, and who can say that they were done so ?

Answer.

The agreement of prophecies in Scripture prove them true.

The holinesse in the writings of Scriptures prove them true.

Herein lyes the strength of the argument : If you could thinke it possible, that *Moses* and all the people should consent together to leave a false monument behinde them, (which was impossible) yet consider that many hundred yeares after the same was confirmed by all the Prophets, who had miracles to confirme the same, and they all agreed in one ; and it is impossible that such an imposture and falshood should be compacted together, and carried downe so strongly, for they differ not a jot : all the Prophets repeating that which was delivered by *Moses*. Consider the strength of this argument, for it admits of no ambiguity. If you will adde to this the holinesse which appears in their writing, and of the men, as in *Moses*; looke upon the holinesse in his doctrine and Law : Looke upon *Paul*, see with what Spirit he wrote his Epistles ; so consider the Spirits of them all in their writings, they did, as it were, *transcribere animas*, they did not forbear to publish their owne faults : see how they were handled, they suffered persecution, and in this, what end could they have ? *Moses* sought not his owne glory, he doth not deliver the Scepter to his own Tribe, but in his prophecies he speaks worse of
that

that Tribe than of any other, of *Reuben*, *Simeon*, and *Levi*, and this will confirme it, and take away all doubts of it. And this is the first prooffe.

The second Argument, by which we confirme the truth of the Scriptures, is taken from the testimonies that are given to them by our enemies; the *Gentiles themselves being Iudges*: As, to instance in the Flood, there are many that have made mention of it. Those Floods that are related by the ancient *Greek* Historians come so neare it, that they must needs have the relation of it from the *Jewes*, though they have mingled it with many falshoods, wee have not the Writings of them, but fragments in the Writings of others, as of *Alexander Polyhistor*, in *Iosephus* and *Cyril*: They say that there was a great Flood, and that there was one *Nisurus*, to whom *Saturne* revealed it, and bade him make an Arke; and he did so, and gathered some of all beasts into it, and that the Arke was in *Armenia*, & that the fragments of it are in *Heliopolis*. And *Abidenus* saith, that it was a common opinion, that the men, whom the Earth brought forth, gathered themselves together and builded a great Tower, which was *Babel*; and the gods being angry with it, threw it downe with a great wind, and thence came the confusion of tongues. And for the pillar of Salt, *Iosephus* saith, that some of it was remaining in his time. And for *Abraham*, many speake of him; and also of *Moses*, there are many that agree in their story of him but the *Chaldee* Historians especially, and some of the ancientest *Greek* Historians. *Diodorus*

Arg. 2.

The testimonies that are given to the Scriptures by adversaries.

Many passages of Scripture acknowledged by the heathen

siculus relates the history of him, though mingled with falshoods, of what he did in *Ægypt*, and what Lawes he gave the people; and how he cast out the *Canaanites*, and that he said he received his lawes from a God called *Iah*, and that they were such lawes as separated that people from all others, and that his God was such an one, as could not be seene, &c. And *Strabo* saith, that he reproved the *Ægyptians* for worshipping visible gods, and therefore he was cast out, and his people with him. After this, when *Cyrus* did restore the Kingdome of the *Iewes*, and had overcome *Darius*, *Zenophon* reports this, that when he came into *Babylon*, he gave commandement; that no *Syrian* should be hurt: now *Syria* lyes upon *Iudea*, even as one Shire doth upon another, so that they were all called *Syrians*. Moreover, *Megasthenes*, the *Chaldean* Historian, relates, that *Nebuchadnezzar* had conquered *Ægypt*, *Phœnicia*; and *Syria*, and all those parts he brought into captivitie; and after that hee made him a great Palace, which is spoken of by *Daniel* the Prophet, and how he ordered the people of the captivitie. Moreover, *Berosus* saith, that afterward hee was stricken with madnesse, and *Evanuit*, he vanished (for that is his word) he departed from amongst men. (Indeed one *Annins*, a Monke, hath put forth some books under the name of *Megasthenes*, but they are but supposititious.) So likewise, of *Senacherib* and *Salmanasars* warre, and of the building of *Salomons* Temple, they are recorded in the *Annals* of the *Tyrians*. This is related by those

those that are neither *Jewes* nor *Christians*; and these testimonies are fetched from those that are our enemies, which are more fit for the Presse, than for the Pulpit, and to be written, than delivered in a popular congregation.

I will adde to this but this one; consider the exact Chronologie, which is found in all the Scriptures, and the agreement of them with the Heathen Historiës.

In latter times there have beene great confusions, but the greatest evidence, that is to be found, is the Table of *Ptolomy*, lately found, which doth exactly agree with the Scripture; he exactly sets downe the time that *Nebuchadnezzar* and *Cyrus* reigned; compare them with the Scripture, and you shall finde these agree with *Daniel* and *Ieremie*, otherwise Chronologers differ very much: for in *Ioseph Scaligers* time, that Table they had not, but it was found since: So in the time when *Ierusalem* was taken, they agree exactly; and this is the greatest testimony that the Scripture can have from Heathen men.

But this Question may now bee made; How should we know that these bookes, which wee have, as written by *Moses*, that these are they; that there is no alteration in them, or supposititious prophecies put in?

You have the *Jewes* agreeing with the *Christians*, who were enemies, and the *Jewes* kept it exactly, yet their bookes agree with ours.

But how should wee know that those of the *Jewes* are true?

The exact
Chronologie
in the Scrip-
tures.

Quest.

Ans.

Object.

They have testimony from the *Samaritans*, and they were enemies to the *Jewes*, and there being once a rent made, were never reconciled againe : yet in the *Samaritan Bible*, there is no difference at all, to any purpose. Now adde to this the testimony of the Churches from *Christs* time downward, still it hath continued ; so as in *Eusebius* and *Baronius* you shall see plentifull testimonies thereof.

Arg. 3.
From the
Scriptures
themselves.
1 Their majestic.

Iunius converted from Atheisme.

The third Argument is from the Scriptures themselves, if you consider but these three things ;
1 The majestic and plainnesse of the stile, and the manner of the expressions, a meere relation, and no more. In the beginning was the Word, &c. Where doth any booke expresse it selfe, in such a manner, in the relation of any stories ? So that it carries evidence it is from *God* ; so that *Iunius* reading the first Chapter of *Iohn*, was stricken with an amazement, by a kinde of divine and stupendious authoritie, and so hee was converted from Atheisme, as himselfe saies in his life.

2 Purity.

2 If you consider the purity of the doctrine. If a man would deceive the world, then the things that he teaches, must needs be to please men ; but the Scripture is quite contrary, it ties men to strict rules, and therefore see how it is entertained, and how hard it is for men to keepe it in the purity of the doctrine, which is an argument it came from *God*. If the Scriptures were delivered by men, then either by good men or by bad ; if by holy men, then they would speake the truth, and not lye ; if by bad men, then they would never have
se

set downe such strict rules of doctrine that they must live by, and which condemne themselves.

3 Consider the antiquitie of them, they were before all other Heathen stories, which will answer an objection, namely, why there is no more testimony from them of the Scriptures: The answer is, that when the Scriptures were ended their writings did but begin, there being little use and trading of learning in those dayes, but it seemes the *Grecians* were the first, or rather the *Chaldees*, but there were not so many books written then, as afterward.

3 Antiquitie.

Now when all these things are considered, we are brought to beleeeve the Scriptures are the Word of God, and you can finde this in the Scriptures, that there is a *God*, that made Heaven and Earth, then this begets faith; and so, *By faith we beleeeve* (as heare faith the Apostle) *that there is one God*. I confesse all this which hath been said is not enough, unlesse *God* infuseth an inward light by his Spirit to workethis faith, but yet there is enough left in the Scriptures to give evidence of themselves.

THE



THE FOVURTH SERMON.

HEBREWES II. 6.

*He that commeth to God, must beleewe that
God is, &c.*

The fourth argument, from the testimony of the Church.



Here is one reason more remains, & that is from the testimony of the Church; doubtlesse, it is an argument of great strength; that so many generations since CHRISTs time, and before, have, from hand to hand, delivered it unto us, and that so many holy men, as the Martyrs were, and, as the Fathers were, when they lived, that these all gave testimony to this Scripture in all ages.

But

But yet we will adde something to it, because the *Papists* have abused this, and say, they would have the truth of the *Scriptures* to depend upon the authoritie of the *Church*, and not so much upon the testimony it hath received from all ages and generations; they would have it to be such a testimony as the present *Church* gives of it; because say they, that can erre in nothing; therefore not in this: and therefore they say, This is the Bible, and the very Dictate of the *Pope*, in *ca-thedrâ*, with his Councell (some say,) makes it so, and you must receive it for Scripture, upon this ground, without any further inquiry; though with us who doe not receive that conclusion, that the *Church* cannot erre; this is out of question, that the Scripture doth not depend on the authoritie of the *Church*, yet wee will give you this reason against it. Aske that *Church*, that Synode of men, what is that which makes the *Church* to beleeve that the Scripture is the Word of *God*? Surely, they will give the same answer, that we shall deliver unto you; that it could be nothing else, but the Scripture it selfe, which therefore must needs bee of greater authoritie than the *Church* it selfe, for the declaration of themselves, and the *Scriptures* manifestation of themselves, bee of more force than the authority of the *Church*, as the cause hath much more strength, than the effect. Again, the *Church* hath no authoritie to judge of the Scripture, till it be knowen to be the *Church*, which cannot bee but by the Scripture. More-

over

over, the Scripture hath a testimony more ancient, than the authoritie of the Church, and therefore cannot receive its authoritie from any; the Scripture being the first truth, it cannot be proved by any other; it is the confession of their owne Writers, that *Theologia non est argumentativa*; Theologie is not argumentative, to prove its owne principles, but only our deductions out of it: As also, they say, we cannot prove the Scriptures, *probando, sed solvendo*, but by answering, and resolving objections made against it. In all other things, you see, it is so; as the Standard, that being the rule of all, cannot be knowne but by it selfe; the Sunne that shewes light to all things else, cannot bee knowne by any other light but its owne: so the Scripture, that is the ground of all other truths, cannot be knowne, but by the evidence of those truths, that it carries in it selfe.

A difference
betweene the
Writings of
the Pen-men
of Scripture,
and other holy
men.

Wee have only this word to bee added more concerning the Scriptures. You shall observe this difference betweene the Writings of the Scripture, that were written by holy man inspired by the Holy Ghost, and all mens Writings in the world. In mens Writings, you shall see that men are praised and extolled, something spoken of their wisdom, and of their courage, and what acts they have done; there is no story of any man, but you shall finde something of his praise in it: but you shall finde the quite contrary in the Booke of God, there is nothing given to men, but all to God himselfe; as *Moses, David,*
Paul,

Paul, and all the *Worthies* in the *Scripture*, you shall finde nothing given to them : But of *David*, it is said, that he *walked wisely*, because the *L O R D* was with him, it was not his owne strength ; so, when they had any victory, it was not through their owne courage, or stratagems, that they used, but the *L O R D* did give their enemies into their hands. And *Paul*, that was the meanes of converting so many thousands, he ascribes nothing to himselfe, but saies it was the *grace of G O D*, that was with him. So, *Samson* was strong, but yet it is said that he had his strength from *God*; and therefore this is an argument, that the *Scriptures* were written by holy men inspired by the *Holy Ghost*.

Seeing wee have such just ground to beleeve, that *there is a G O D*, that made *Heaven and Earth*, and that *this word*, which testifies of him, is indeed the word of *G O D*. This use we are to make of it, that it might not be in vaine to us ; it should teach us to confirme this first principle, and make it sure ; seeing all the rest are built upon it, therefore we have reason to weigh it, that we may give full consent to it, and not a weake one.

But, you will say, this is a principle, that needs not to be thus urged, or made question of ; therefore, what need so many reasons to prove it ?

Even the strongest amongst us have still need to increase our faith in this point ; and therefore wee have cause to attend to it, and that for these two reasons :

Because these principles, though they bee so common, yet there is a great difference in the be-

leeve Reason I.

Vse.

To confirme our faith in this first principle.

Object.

Ans.

For two reasons.

Because there is a great difference between common faith and that of the elect in these principles.

Diff. 1.

The assent of the elect stronger.

leefe of the *Saints*, and that with which common men beleeve them; the difference is in these foure things: both of them doe beleeve, and they speak as they thinke, yet you shall find this difference:

A regenerate man hath a further and a deeper insight into these truths, he gives a more through and a stronger assent to them; but another man gives a more sleight and overly assent; that faith, with which they beleeve them, is a faith that *wants depth of earth*; therefore, if any strong temptation comes upon them, as feare of being put to death, &c. they are soone shaken off, and doe often fall away, when they are put to it; they shrink away in time of persecution: for their faith *wants depth of earth*, that is the assent, they give to the Scripture, is but an overly, and superficiall assent, it doth not take deep root in their soule, and therefore it withers in time of temptation, they doe not so ponder them as others doe; and therefore they are not so grounded in these first principles, as others are; though they have some hold, even yet not so great an hold, as the godly have: So as they are not so firmly *established*, so grounded in the present truth, they are not so rooted, as the *Saints* are.

Diff. 2.

In that which breeds assent.

That which breeds this assent in them, is, but a common gift of the *Holy Ghost*; but that with which the *Saints* beleeve them, is a speciall grace infused, wrought by the *Holy Ghost*: now, that which hath a weaker cause, must needs have a weaker effect; that which is wrought by a common, cannot be so strong an assent, as that which

is wrought by an infused habit of the *Holy Ghost*; therefore the faith of the Saints is stronger than the faith of the wicked.

The Saints, the regenerate men build their hope, comfort and happinesse upon the truth of these principles, as that *there is a GOD*, that rules Heaven and Earth, and that *the Scriptures are his Word*, and whatsoever is in them, is truth, they build all upon these; therefore, if any doubts arise, they can never be at rest, till faith hath resolved them, and wrought them out: with another man it is not so; he takes these things upon trust, and beleeves them, as others do, but he doth not much trouble himselfe about them; and therefore, if any doubts come against them, he suffers them to lye there, and goes on in a carelesse manner: But with the Saints it is not so; they building their hope upon them, doe therefore resolve to suffer any thing for *God*, they will be content to lose all for *Him*, if occasion requires, and therefore they are upon sure ground; but the other, they doe but receive upon trust, and therefore they doe not cleave to him in that manner that the Saints doe.

Regenerate men have a lively and experimentall knowledge, that *there is a GOD*, and that *the Scriptures are his Word*, from the communion that they have had with this *God*, and from the experience they have had of the truths delivered in the Scripture. They know very well, and that experimentally, what difference there was betweene what they were once, and what they are

now;

Diff. 3.

The Saints build all their hope on these principalls.

Diff. 4.

They have experimentall knowledge of these things.

now; what it is to envie the Saints, and what it is to have an affection of love to them; they know the time, when they slighted sinne, when they made no reckoning of it; they know againe the bitternesse and sorrow of sin, when the commandement came and shewed it unto them in its colours: they know a time when they judged peruerfely of the waies of *God*, when they had a bad opinion of them; and how now they are changed: besides, they know, how that once they did admire, and magnifie worldly excellencie and preferment; but since they were inlightened, their opinion is otherwise; I say, they know all this experimentally. Take the whole worke of regeneration, they know it in themselves; and so for *God* himselfe, as hee is described in the Scriptures, such have they found him to themselves: Now when a man doth know things thus experimentally, it is another kinde of knowledge, than that which is by heare-say: so that though there is a beleefe in them both, yet there is a great difference betweene them.

Motive 2.

Because these principles have a great influence into mens lives.

We must labour to confirme our faith in these principles, because they are of exceeding great moment, and consequence, in the lives of men; though they seeme to be remote, yet they are of more moment than any other; as of a house, you see a faire top, but yet the foundation is of more moment, and yet cannot be scene; the streames are scene, but the Well-head cannot: so all the actions of the lives of men are built upon these principles, and as they are more strongly, or weakly

weakly beleaved; so have they more or lesse influence into the hearts and lives of men. As take a man that beleeves fully, that *there is a GOD*; and that, *the Scriptures are his Word*: this breeds an unresistable resolution to serve, and please him, notwithstanding all oppositions hee meets with: Take the greatest things that use to daunt men, as take a man that is to die, if he considers that there is a *God*, with whom hee is to live for ever, what is death then? no more than the stones flying about *Stevens* eares, when he beheld the heavens opened; so when men speake against him and slander him; when they scoffe, and revile him, and trample upon him; yet, if *God* bee with him, hee can boldly say, *I care not for mans day*, nor for the *speaking against of sinners*; hee is not moved a whit with them; they passe away as a vapour, that moves him not, lo when hee sees the current of the times to runne against him, yet, when he sees that there is an *Almightie GOD* that takes notice of him, he is able to stand against and despise them all, and is not stirred an haire breadth out of the way for them, they are as waters beating against a rocke.

Consider the *Martyrs*, that dyed in the fire, if you had stood by when one of them suffered, you would have said; Surely, that man hath a strong faith, that can goe out of this life, and suffer such a kinde of death; but why doth he doe it? because hee beleeves that there is a *GOD*, *that is a rewarder of them that seeke him*. So every regenerate man, whatsoever he doth, he doth it with the

Hebr. 11.6.

Answ.

Mortification
of lusts a dying
daylie.

same faith that they did, only here is the difference; the Martyrs spent all at once, and these doe it but drop by drop: as when a man forbears all present joyes, which this life consists in; it is, as it were, a dying by peece-meales, a dying drop by drop, as *Paul* said, *I dye daily*. If one of us were to suffer, as the *Martyrs* did, what is it that would establish our soules? it is the beleefe of these principles, that inables the *Saints* to doe all this: you live by your faith in these principles, though you observe it not; for this is a thing that is to bee marked to this purpose, that the opinions of men, their imaginations and thoughts, they all proceed from such notions as lye more overly in their hearts, but their actions proceed from the strong settled notions, and principles that are riveted in their inward heart. And therefore, observe the lives of men; such as their principles in them are, such are their actions! For as it is true, on the one side where men beleeve, there they come to *God*; so it is true on the other side, if men be not grounded in these first principles, if they doe not beleeve, they doe not come to him; but goe on unevenly in their wayes, and forsake their profession.

The roore of
all sin, what.

Now, whence comes this uneven walking, this exorbitance of the wheeles, but from the weaknesse of the maine spring, that sets all on motion? because these are the first springs, that set all the rest on worke. For, could a man be carried away by the praise of men, by the voice and breath of man, on the one side; or could hee bee discouraged

discouraged by the scoffers of men on the other side, if hee did fully beleeeve this principle : it is impossible he should, as *Esay 51. 12, 13. Who art thou that fearest man that shall die, and forgettest the Lord thy Maker ?* As if he should say, It is impossible, that men should shrinke so, at the face of man, if they did not forget the *Lord* their Maker. Hence it is, (although you doe not observe from whence it comes) yet hence doe come all those fruits of Atheisme in the lives of men ; all that unthankfulnesse, that men can take blessings at *Gods* hands, and never give him thanks, nay rather, they render evill for good ; hence it is, that men trust in meanes more than in *God* ; hence it is, that men are so unholy when they come into his presence, they are not struck with feare and reverence of his Majestie, when they come before him ; hence also comes that carelesseenesse in the lives of men that feare not his Word, but walke on in a carelesse and remisse manner ; and hence also is that hastening after honours and profits, with the neglect of better things ; they all arise from hence, even the weaknesse of the assent to these maine principles : for there is a double kinde of *Atheisme* in the heart ; there is a direct thought of Atheisme, when a man doubts of the truth of these principles, and knowes he doth so. Secondly, when a man doubts, and knowes not that he doubts. But, you will say, If it be of so much moment, then what is the way to strengthen our faith in them ?

It is exceeding profitable to search and examine

Esay. 51. 12, 13.

Quest.

Answ.

1. *Meanes.*

To confirme
our faith in
these princi-
ples.

2 Search and
examine them
to the full.

mine these truths to the full, not to give over pondering of them, till your hearts be established in the present truth. It is good to doe with your selves, as *Eliab* did in the case of *Baal*, *Why halt you betweene two religions?* come to that disjunction, *If Baal be god, follow him* : So I say to you in this case ; examine it to the full, if these principles be not true, walke according to your liberty and lusts, take no paines, but live as your nature would have you ; but if they be true, then walke so as if thou didst thoroughly beleieve them so to be ; the beleefe of them is that which will carry us through all losses and slanders, through good report and ill report ; if thou didst thoroughly beleieve them, they would make thee doe any thing for *God* ; I say, it is very profitable to come to this disjunction, and it strengthens our faith much ; and this being laid, then draw the conclusion from it, that we thus here must live and that it is here best for us to doe so.

2 *Meanes.*

Prayer.

To pray to *God* to strengthen our faith in these common principles ; to say as the Disciples did, *L O R D increase our faith* : you see that *Christ* did it, when *Peters* faith failed him, he prayed that it might bee strengthened ; and when you have found any weaknesse or doubting, you must remember that faith, in these principles, is the gift of *God*. There is indeed a common faith, which others may have, and thou mayest have, but the strong faith ariseth from the Spirit, *God* dispenseth it where he pleaseth ; this infused faith is not gotten by strength of argument, or perspicuities

of

of the understanding; it is not brought in by custome, but *God* doth worke it; it is not all the antecedent preparation that will doe it, but *God* must first worke it, and then you are able to beleeve these principles of faith, and able to beleeve them to purpose.

When thou hast such a habit lying in thy soule, the more thou readeest the Word, and acquaintest thy selfe with it, day by day, the more stronger doth thy faith grow, *Rom. 10. Faith comes by hearing, and hearing by the Word of GOD*, that is, it is a meanes, by which *God* workes it, both in the beginning and increase of it. Therefore take that exhortation, which is in *Coloss. 3. 16. Let the Word dwell in you plenteously*, &c. that is, let it not come as a stranger, looking to it now and then, (as it is the fashion of most men) but let it be familiar with you, let it *dwell with you*, and *let it dwell with you plentifully*; that is, reade not a Chapter or two, but all the Word; be not content to know one part of it, but know it thorowout. Lastly, let it be *in wisdom*; A man may reade much and understand little, because he knowes not the meaning of it; a childe may be able to say much by heart, and yet not have it in wisdom: therefore let the Word dwell plentifully in you, in all wisdom.

It is profitable to converse with faithfull men: As it is said of *Barnabas*, hee was a man full of faith; therefore it is said, he converted many: It is not in vaine, that phrase of the Scripture; hee was a man full of faith, and therefore *many were*

3 *Meanes.*
Acquaint thy
selfe with the
Word more
and more.
Rom. 10.

Coloss. 3. 16.
opened.

4 *Meanes.*
Converse with
faithfull men.

added to the Lord. And you shall finde it by experience, when you converse with worldly men; they will be readie, on everie occasion, to attribute the event of things to naturall causes, but the godly they ascribe it to God. Now good words strengthen our faith, but the *evill words* of naturall men, they *corrupt good manners*. And not only the words of the godly worke so, but the very manner of the deliverie of it, is emphaticall, for they doe beleevè it themselves: now if a man deliver an history that he beleeveth, he will deliver it in such a manner, that he will make others beleevè it also: *Act. 14. 1. They so spake, that a great multitude of the Iewes beleevèd*; that is, in such a manner, that many were turned to the faith: *Iu- nius* professeth in his life, that the very first thing that turned him from his Atheisme, was the talking with a country-man of his, not farre from *Florence*, and his manner of expressing himselfe: The next was the majesty of the Scripture, which hee observed in *Ioh. 1.* but the other was the beginning of it.

Act. 14. 1.

3^d Effects of a
firme assent to
these princi-
ples.

So it will still be true, that walking with godly men will increase our faith, but with worldly men, it will weaken it. Therefore use all these meanes to strengthen these principles in you; for they will have many excellent effects in your lives. As;

I
To take the
judgement of
the Scripture
rather than
mens fancies.

When a man beleeveth this throughly, he will take the judgement of the Scripture against his owne fancy, and the opinions of men (with which we are still ready to be misled;) so that when the
Scripture

Scripture saith of riches, that they are nothing, whereas before thou thoughtest them to bee a strong tower, now you will thinke them to be but a staffe of reed; so of sinfull lusts, that are so pleasant to us, the Scripture saith of them, that they fight against the soule, though they are sweet for the present, yet they are sowre in the latter end; so that thou takest the judgement of the Scripture against thine own reason. So for the praise of men, see what the Scripture saith; he is praise-worthy whom *God* praiseth; so thou judgest vaine-glory to bee but a bubble; I say, if you could beleieve this throughly, you would set the judgement of the Scripture against your owne reasons, and the opinions of men.

Besides this, it will breed notable fervencie in prayer, when a man knoweth that there are such promises, it will make him never give over, it will make him watch and pray continually with all perseverance, though many times hee prayeth, and hath no answer, as the woman of *Canaan*, yea, though he hath sometimes a contrary answer and effect to what he asketh; yet when he hath layd hold on the promises, he will not let goe, hee will never give over; hee knowes, Hee, who hath promised, is faithfull; therefore hee is not like a wave of the sea, tossed up and downe with every winde.

But it is not onely a ground of all this, but it brings forth this effect: it doth exceedingly strengthen our faith in matters of justification; for it is certaine, that the same faith, whereby we

2

To be fervent in prayer.

3

It strengthneth faith in matters of justification.

The same faith
both beleeveth
that there is a
God, and ap-
plies the pro-
mises in *Christ*.

beleeve, and apply the promises of salvation, through *Christ*, it is the same faith whereby we beleeve the Scripture, and that there is a *God*, that made both Heaven and Earth. There is no difference in the faith; yea, that justifying faith, by which thou art saved, it ariseth from the beleefe of these principles; as it was the same eye, whereby the *Israelites* did see the mountaines and trees, and other objects, and by which they saw the brazen Serpent; No man beleeves justification by *Christ*, but his faith is mainly groundd upon this Word of *God*; for whereas in Scripture wee finde that *I E S V S C H R I S T* is come in the flesh, and that hee is a Lambe slaine for forgiveness of sinnes; that he is offered to every creature, that a man must thirst after him, and then take up his Crosse and follow him. Now come to a beleever going out of the world, and aske him what hope hee hath to be saved, and what ground for it? he will bee ready to say, I know that *Christ* is come into the world, and that he is offered, and I know that I am one of them that have a part in him; I know that I have fulfilled the conditions, as that I should not continue willingly in any knowne sinne, that I should love the *L O R D I E S V S*, and desire to serve him above all; I know that I have fulfilled these conditions, and for all this I have the word for my ground, if the ground whereon our faith is builded be the Word, then it is builded on a sure rocke, and the gates of hell, Satan, and all his temptations shall not prevaile against it, but against a strong fancie it may.

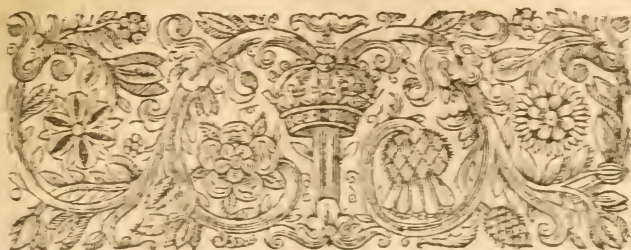
Therefore

Therefore let us labour to strengthen our faith in these principles, that *there is a G O D that made Heaven and Earth*; and that the Scripture is his Word, whereby his minde is revealed to us, that so you may know what his will is, and what to expect of him, upon all occasions.

There is one thing which remaines in this point, which we added in the third place; That, *that God which we worship is this G O D*: for either it is that *God*, whom we worship, or else there is no true *God* in the world; we are to propound it negatively, to take away all other false religions: For, if there was ever a *God* revealed in the world, he was the *God* of the *Iewes*, and if he was the *God* of the *Iewes*, then of the *Christians*, and if of the *Christians*, then surely of the *Protestants*, and not the *Papists*; (for they doe in most points adde to the garment of *Christ*, and the *Protestants* doe but cut off what they have added before) and if of the *Protestants*, then surely of those that doe make conscience of their wayes, that doe not live loosely, but doe labour to please him in all things.

3

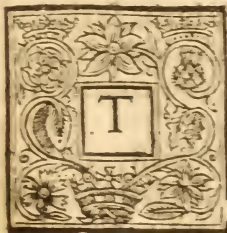
THE



THE FIFTH SERMON.

ISA I. 46. 9.

*Remember the former things of old; for I am
G O D, and there is none else; I am G O D,
and there is none like mee.*



he third thing which remains,
is this, that *there is no other*
G O D; and it is an argument
which is often used in Scrip-
ture, to prove that the *Lord* is
God, because there is none be-
sides him; for so you are to
understand it: *I am G O D*; because there is no
other;

The third Ar-
gument to
prove that
God is.
There is no o-
ther God be-
sides him.

Esay 45. 22.

other; this particule is fouled many times, *Esay* 45. 22. *I am GOD*, and there is none else, *there is none beside me*; and this shewes the falseness of all other gods, and all other religions; and the argument stands thus; that if you looke to all former times, you shall see that there was never any other *God*, or any other religion but this, which we professe. There are two arguments set downe in the Text:

1 Remember the former times, and you shall alwayes finde it thus, that there is none besides mee.

2 There is none like me, saith the *Lord*; take all other gods and there is a wonderfull great difference betweene them and the *God* whom we professe; there is none like him. So that the point to be delivered hence is this;

Doctr.

It is a great argument to prove the Deity, that there is none besides the *Lord*.

To open this to you; I will shew you;

1 What reasons the Scripture useth to prove, that there is none besides him.

2 We will give you some instances of it.

3 We will make some uses of it.

5
Arguments
that there is
no other *God*.

From the first, you shall finde in the Scripture these five arguments, to shew that there is no other *God*, but that the *L O R D* is *G O D* alone, and that there is none besides him.

I
The greatnesse
of his Majestie
and workes.
Esay 46. 5.

From the greatnesse of *Gods* Majesty, and the immensitie of his workes, and that is the reason of the words here annexed; there is none like him: as in *verse* 5. of this Chapter you shall see
it

it more plainly. So, *Among the gods, there is none like to thee, O Lord, neither are there any workes like thy workes.* Where you see that they are both put together; there is none like to him for the greatnesse of his Majestie, nor for the immensity of his workes. More particularly, first, in regard of the greatnesse of his Majestie, there is none like him; *Behold, the nations are as a drop of a bucket, and are counted as the small dust of the ballance: behold, he taketh up the Iles as a very little thing; and Lebanon is not sufficient to burne, nor the beasts thereof sufficient for a burnt offering; All nations before him are as nothing, and they are counted to him lesse than nothing, and vanitie:* that is, let a man looke on the greatnesse of God, and compare him with all the things that are in the world, and you shall finde a great disproportion betweene them; *they are but as the drop of the bucket.* A bucket, of it selfe, holds but little water, but yet that is for some use; but the drops that fall from the bucket, when it cometh out of the Well, they are so small, as wee make no account of them; and yet all the world is not so much to the Lord, as these small drops. And if that similitude will not serve, there is another; *They are as the dust of the ballance:* if it were but as the dust of the earth, it were but small, but as for the dust of the ballance, it is so small, that it cannot weigh the ballance this way, or that way; and yet the whole world is not so much to the Lord, as the dust of the ballance.

Againe, a third expression he useth, and that is taken from the manner of his worship: for some
might

Psal. 86. 8.

The greatnesse
of Gods Ma-
jestie.
Esay 40. 15, 16.
opened.

might here object; If hee be so great, how short then doe wee come of worshipping him, and of giving him that honour which we owe unto him? saith he; it is true, for *all the beasts of Lebanon are not sufficient for a burnt offering*: nay, *all the wood of Lebanon is not enough to kindle the burnt offering*. And take all the gods of the *Gentiles*, they were but men, and their Temples, and all the glory of them, they are nothing to the *Lord*: See another description of this in *verse. 25.*

Verse 25.
The great-
nesse of his
workes.
Verse. 12.

And as, thus in regard of the greatnesse of him, *there is none like him*; so likewise in regard of the greatnesse of his workes; *verse. 12. Who hath measured out the waters in the hollow of his hand, and meted out heaven with the spanne, and comprehended the dust of the earth in a measure, and weighed the mountaines in scales, and the hills in a ballance?* That is, looke upon the great building of Heaven and Earth, and consider what went to these buildings, what might and power he must have to handle such things as these; as the vast mountains, the huge earth, the wind, and the seas; & consider, what an hand and arme he must have, that must doe such things. And also consider the wisdom of *God*, that went to this work, and he did it alone; he had none to helpe him; take a man, let him set up a building, and he cannot doe it of himselfe, but he needs some body to help him; but the *Lord* did all this alone: therefore he concludes, *vers. 18. that there is none like to him*; as if it were his scope and intention in that place.

Verse 18.

It appeares hence, that they are not gods from
their

their newnes, they had a beginning, and they have an end; but *God* is from everlasting, *I am the first and last*, *Esay* 41. 4. and 44. 6. and 43. 10. The meaning is, all the other gods had a beginning, we know when they began, and their owne Historians have related it; but I was before them all, saith the *Lord*, and they have all vanished away, even in your owne sight.

Their ignorance and want of knowledge, and his Omniscience, is another argument, which you have used in *Esay* 41. 22, 23. and 44. 7, 8. *Let them bring them forth, and shew what will happen. let them shew the former things, what they be, &c. that we may know that you are gods.* The meaning is this; that there are none other gods, that doe declare former things, that tell of the beginning of the world, or of the creation, nor can declare things to come; I only can doe it, I have not spoken in secret, but my prophecies are plaine and open, I have spoken it, and I will bring it to passe. Therefore, I say, his omniscience and shewing future things, doth testifie, that there are no other gods besides him, seeing no other hath beene able so to doe.

The greatnesse of his power put forth in the continuall passages of his providence, and their want of power; which is another argument used in *Isai.* 41. 23. *Behold, you are nothing, and your workes are of nought*; that is, *you are not able to doe any thing; either good or hurt* to the sonnes of men, and therefore you are no gods, you are but vanitie, and of no value: which argument you have often

All other gods
are but new,
He from everlasting.

Esay 41. 4.
and 44. 6.
and 43. 10.

3

He onely
knowes things
to come.

Esb. 41. 22, 23.
and 44. 7, 8.

4

By the great-
nesse of his
power and
providence,
working chan-
ges in the
world.

Esay. 41. 23, 24.

Esay 40.23, 24.

Psal. 107. 33,
34.

5
He only the living God; other gods but dead Vanities.
Aët. 14. 15.
Psal. 115.

2 More particularly.

1 The gods of the Gentiles and their religion was false.

often repeated; as also the great changes, that God workes among the sons of men, which *Idols* cannot doe, *Isai. 40. 23, 24. He brings the Princes to nothing, &c.* that is, he is able to set up, whom hee will, and pull them downe againe; and hee gives instance in the greatest Princes, that thought themselves best rooted, saith he, when I doe but blow upon them, when I blast them, they are, as if they never had beene planted, as if they had beene never sown, they are as if they had tooke no root in all the earth. So *Psal. 107. 33, 34. Hee turneth a desert into a fruitfull land; and a fruitfull land hee turneth into barrennesse, for the wickednesse of them that dwell therein; making changes of men, and things, which no Idols could doe.*

They are such as are dead men, and have no life in them. This is an argument that the Apostle *Paul* useth, *Aët. 14. 15. that they should turne to the living G O D; Psal. 115.* It is true of all other gods, they are *dead vanities*, they are *Idols*, and have no life in them; only *God* is living, he only hath life in himselfe, and gives life to all other things in the world. Therefore, there is none other god besides him.

Now we come to particulars. As, Take all the religions that ever have beene in the world, besides that which we professe; take all the gods, that have beene set up by others; they are divided into two times, either before or since *Christ*; before, and they are either those gods that were worshipped by the *Grecians* and the *Romans*, the wisest

wisest of the Heathens, or else those that were worshipped by the *Barbarians*. Now, they worshipped the *Sunne and Moone, and foure-footed beasts*, *Rom. 1*. If there be question of any, it is of those among the *Romans*; such as were *Saturne*, and *Iupiter*, and *Iuno*, &c. which are now altogether exploded; and there is enough said against them, even by their owne Writers. As;

Rom. 1.

1 They were men, and therefore not gods; this was the argument that *Tertullian* and *Iustin Martyr* used to convince those, amongst whom they lived, that *Iuno*, *Iupiter*, *Neptune*, &c. were *Saturnes* off-spring, and therefore they were men; and if men, then borne of men, and their *Genealogies* are recorded by their owne Writers.

1 Because their gods were men.

2 And as they were men, so they were the worst of men, given to the grossest vices, as adultery, theft, murther, &c.

2 The worst of men.

And if it be objected, as it was to *Lactantius*, that these are only fictions of *Poets*:

Object.

I answer, that the *Poets* were their Prophets, as the *Apostle* saith, *One of your Prophets saith so*; and they did but give light to the picture; and all their other Writers agree, as *Cicero* and *Varro*, that they were subject to those vices that wee named.

Answer.

The Poets were the Gentiles Prophets.

3 They did dye, and therefore were not gods; and therefore they would in one place shew you a sepulchre, and in another place a temple erected to the same god, which is an extreme contradiction; yet this was acknowledged even by them that worshipped them: and as for *Tully*, we can-

They did die.

not have more against him, than he himselfe confesseth in his Tractate, *De natura deorum*; as one saith; *Re tollit deos, sed oratione reliquit*; He tooke away their gods in deed, though not in word: and himselfe saith, *Vtinam tam facile veram religionem invenire possim, quam falsam convincere*: I would I could as well finde out the truth of true religion, as the falsenesse of the other. All which are disputed at large by *Tertullian*, and *Augustine De civitate Dei*, and *Clemens Alexandrinus*, who lived in those dayes; which we speake the more of, because it was that, which did spread it selfe even over the whole world for many ages together. And as for the gods that are worshipped by the *Chaldeans*, and the *Syrians*, as the Sunne and Moone, they are not worth the naming.

2
The religion
of *Mahomet* is
false.

There is another religion that is growen up since *Christ*, the religion of *Mahomet*, which hath spread over the most part of the world, for if that computation be true, that is lately given, they have foureteene times as much as any other hath; and they arose about six hundred yeares after *Christ*, and therefore they have continued a long time. I speake not this, because I thinke that any here had need to be dissuaded from it, but to shew that there was never any veri-similitude of it, but that *God* was alwayes *God* alone. Therefore against it, I will use foure arguments:

1 He gives testimony to the Old and New Testament, and yet is contrary to both.

1 *Mahomet* did fully acknowledge the truth of the Old Testament, and of the New; yet the things which he delivers, are contrary to both; which confirms our religion, and shewes the false-

falseness of theirs; for he did acknowledge, that *Moses* received the Old Testament from *God*, and so did the Prophets; and he repeats most of the story; he acknowledgeth the creation of *Adam*, and the eating of the forbidden fruit, and the whole story of *Abraham*, and his calling, and the offering of his sonne *Isaac*; and also, he acknowledgeth the whole History of *Moses*, how *God* appeared to him, and how he went into *Ægypt*, and of the ten Plagues that he sent upon the *Ægyptians*, and the wonders that he wrought going downe into *Canaan*; and so of all the rest, naming the booke of *Psalmes*, and quoting things out of it; and of *Deuteronomy*, acknowledging many of the Prophets, as *Elijah*, *Samuel*, *Iob* and *Ionah*; and he confesseth that there were many more, which he did not name: and so hee acknowledgeth the New Testament likewise; hee acknowledgeth that *Christ* was borne of a Virgin, and that by the mighty power of *God*, without man; that he healed diseases; and that he received the *Gospel* from *God* himselfe; and that *God* gave power to him more than to all the Prophets that were before him, and that hee was the word and power of *God*, and that all, that doe beleve in him, shall be saved; and they shall follow him in white garments, and that he, which beleeveth it not, shall be damned; and hee acknowledgeth the New Testament to beare witness to the Old; and he acknowledgeth the resurrection, the comming of *John Baptist*; and he speakes very honourably of *Christ*, except only in two things:

Mahomet denied 2. things to Christ.

2

2 His new religion wanted miracles to confirme it.

3

3 His *Alcoran* is barbarous, and without sense.

4

4 His doctrine is impure, and so his life.

1 He tooke up the opinion of the *Arrians*, to deny his Divinitie.

2 And also, he denied that he was crucified, but that some body was crucified for him.

He brought in a new religion, and yet he professeth, that hee had no miracles, or predictions of things to come. Now, when religion is not confirmed by miracles, or predictions of things to come, or holiness of life, it is a token that there is no truth in it.

We may perceiue it by the writing of the *Alcoran*; It is so barbarous, that there is no sense in it; and they say, that he could neither write nor reade; and so the writing shewes, that it was by one, that was an ignorant man that had no skill; and those stories that are alleaged out of the Scripture, have much falshood mixed with them; which is a signe that he neuer read them himselfe, but that he had them by relation; but onely he speaking to a very ignorant people, they receiued it of him; and having enlarged themselves by the sword; so they continue to this day.

The impuritie of his doctrine, he cut off what was hard to be beleeeved, and whatsoeuer was difficult to practise; and he propounded that to the people, wherein there was no hardnesse, no difficultie, promising them a paradise, wherein they should have all pleasures, and should enjoy women; and also they should have meate, drinke, apparell, and fruits of all sorts; as also, they should have silken, and purple carpers to lye upon, &c. and also he professeth that he had a licence given him

him from *God*, to know what women he would, and to put them away when he would; which licence was given to him and to no other. All which arguments are enough to shew the vanitie and falshood of this their religion.

Seeing there is none other G O D besides the *Lord*, we should fix this principle in us, and labour to strengthen it by this other *medium* also. When more candles are brought into a place, the light is greater, and you may see the objects the better. Therefore, adde this to the other, that there is no other *god*; for this expresseth not only that the *Lord* is *God*, but that it is he whom we worship: for if there be a *God* that made Heaven and Earth, he would have revealed himselfe to the sonnes of men, but there hath never beene any other revealed. Remember the former things, and you shall see that there was never any other. Make this chaine, and every linke of it is exceeding strong: see if ever there hath beene any god besides him: For, if there was ever any *God* revealed to the sons of men, it was the *God* of the *Iewes*, that was revealed by *Moses*, and the Prophets. For all the dunghill gods of the *Gentiles*, they were but vanitie, and they appeared to be so; and if it was the *God* of the *Iewes*, then of the *Christians*, (because the New Testament is builded upon the Old;) and then surely, he is that *God*, whom the *Protestants* worship, and not whom the *Papists* worship. For, if you take all those things, wherein they differ from us; as in their worshipping of Images, their Purgatory, their Indulgences, their

Vse I.

To beleve
that our *God* is
God alone, and
to cleave to
him,

Prayers to, and for the dead ; their Prayers in an unknowne tongue, and so all other points of difference, and you shall finde that they were added, and taken in, in continuance of time, now one, then another ; and there are many that have taken paines to shew the pedegree of them, when they came in, and therefore they that have not seduced hearts, whose eyes the god of this world hath not blinded, may see that what our Divines cut off, is nothing but that which they have added before ; the Papists agree with us in all that wee teach, only the difference is betweene the additions which have come in from time to time. Therefore you must learne from hence to confirme your faith, by that argument which *Peter* useth, *Ioh. 6. 68. Whither shall we goe, thou hast the words of eternall life.* There are two things which make us cleave to any thing :

Iohn 6. 68.

Two things
make us cleave
to any thing.

- 1 The firmenesse of the thing.
- 2 When we can goe no whither else. So that looke to any time or place, and consider that all other gods they are but *vanitie*. For looke upon the world, and the creatures, and they have no bottom to stand on, they have no state to hold by. Therefore, let this teach us to cleave to him without separation : looke upon every side, as *David* did to the right hand, and to the left, and you shall see that there was no other god. Only here the soule hath sure footing ; therefore say, that if the dissolution of all things should come, as death and martyrdom, (as wee know not how soone they may) yet *God* shall be our *God*, we will forsake

take all to follow him. Consider the present time of the Church, consider how soone the times may come upon us, when wee shall be put to it; for now things are *in praeipitio*; hastning downe to the bottome of the hill; and we know not how neere we are to that *houre of temptation*, spoken of in the *Revelations*; when it shall bee as it was in *Asa's* time, 2 *Chron.* 15. 6. *Nation shall rise against Nation*. These times are growing, and gathering strength more and more; therefore let us strengthen our faith, and prepare for a triall. Hitherto religion and peace have walked together in one path; but when they shall goe in different paths, it will appeare then, whose servants we are. So when the times of triall come, it will be a great matter to have this principle laid. If you should come to suffer death, and to lose your lives, it will be a greater matter, to be rooted and grounded in the faith: for there is a great difference betweene those that *have much earth*, and betweene those that are not well rooted, that have not received *this anointing, that teacheth us these things*.

2 Chron. 15. 6.

Only this I will say to you in the second place to comfort you, though you see the *Lord* laying the Churches waste, so that they are wallowing in their blood, and yet that you might hold up your heads; consider that he is *God* alone, and therefore will rowse up himselfe in due time; for, *Hee will not give his glory to another*: therefore though you see all the Churches in Christendome laid waste, yet the *Lord* will raise them up againe, and the ground of it is in *Esay* 48. 11.

Vse 2.

For comfort;
That he will
shew himselfe
to be the true
God, in raising
up his Churches.

That our GOD

Verse 10.

For mine owne sake, even for mine owne sake will I doe it : for, how should my name be polluted ? and I will not give my glory to another ; speaking there to the Churches in that time, saith the LORD, I have refined them, but not with silver, I have chosen them in the furnace of affliction ; that is, I have thus and thus dealt with them, yet will I not cast them off, though they be sinfull, yet will I not put them away, for mine owne sake ; for my name should bee polluted, if I should suffer them to lye thus : It should be thought that the other religion was true, and so I should lose my glory. And againe, will God now say, I will not doe so ; for, should Antichrist prevaile, it would bee an argument that they had the truth, and not we. So Esay 42.8. I am the LORD, that is my name ; and my glory will not I give to another, neither my praise to graven images. As the graven images there should have had the praise, so should the Papists now, if God should suffer his Church to be so, but for his owne sake he will not suffer it. Let this encourage you then to be earnest with him in prayer ; for the time will come, when hee will turne his hand, when the just period is come, he will be seene in the Mount.

Esay 42.8.

Use 3.

To keepe our hearts from idolatry, and to set up no other god.

Two kinds of Idolatrie.

If there be no other God, then let us be carefull to keep our hearts from all kinde of idolatry, not to set up any other in our heart or affections. For there are two kinds of Idolatry :

1 One is grosse, as the worshipping of *Baal*, *Mahomet*, &c. and that you are free from, because there is light enough in the Church to see the vanity of them.

2 There

2 There is another kinde of Idolatry, which Saint *Iames* speakes of, *Iames 4. Yee adulterers, and adulteresses*, you make riches your god, and honour, and your belly your god; and when you sacrifice to your owne nets, that is, to outward and secondary meanes, or when we joyne any other thing with God; now this is *Idolatrie*, which is common amongst us. Our nature is as prone to Idolatry as any, though in another kind: for man is a weake creature, and therefore hee seekes something to repose himselfe upon; and because they finde not any one thing sufficient; therefore they put their confidence in many, *Rom. 1.* For all Idolatry is upon one of these three grounds:

Iames 4.

Rom. 1.

1 They worship them for gods, whom they saw excellent men, that had something in them above themselves; such as were strong men, as *Hercules*; and those that were Law-givers, and Princes, as *Saturne*, and *Iupiter*; and they did worship Vertues likewise; and they did build a Temple to *Vertue* it selfe; and to *Iustice*, and *Patience*.

Three grounds
of Idolatry.

2 Those, that brought any speciall helpe, and comfort to the lives of men; as they that did invent usefull Arts, as *Bacchus*, *Ceres*, *Vulcan*, *Æsculapius*; and also they worshipped the creatures themselves, as the *Sunne*, and *Moone*, and *Oxen*, and the like.

3 They worshipped for god, that which was stronger than themselves; therefore *Tully* saith, We build a Temple to *Faevors*, to diseases, because

What the affections are inordinately set on we make a god.

cause they were stronger than they, they could kill men when they did seaze upon them : so they did build a Temple to *Fortune*. Now to translate this to our selves, see if we have not the same ground with us ; see if the things that have any excellencie amongst men, if the things that are profitable to us, and things that exceed us in strength, and over-power us, whether they are not ready to set be up as gods ; when men spend themselves upon their pleasure, and are afraid of men, what is this, but to set up another *god* ? We doe the same, though not in the same manner that the Heathens did. Now, for worshipping the creatures ; we are not to doe it : there is no creature in the world that can do either good or hurt, as it was said of Idols. But when our affections are so inordinately carried to them, we set them up for gods, though we observe it not. It is *Gods* prerogative royall, and it belongs only to him, to doe good or evill ; whatsoever is either good or evill, he is the Author of it ; he makes mens lives comfortable, or uncomfortable, at his pleasure ; for hee disposeth of things, giving them, and taking them from whom he will. Therefore, why is he forgotten ? and why doe men joyne other things with him ? so farre, as men see not the vanity of all things, and so farre, as their affections are taken up with these outward things, so much Idolatry there is in their hearts. Therefore you must take heed that you give not *Gods* glory to another.

Take heed of Idolatry in your opinions ; give not

not the glory of *God* to riches; for that which a mans minde is set most upon, and which he looks for comfort from, in time of need, this they count as *God*: so that, whatsoever it be, riches or the favour of men, if you set your minde upon it, you make it as *God*, and it is to give the glory of *God* to another.

We must not trust in them, *Psal. 115. 9.* but trust in G O D; *O Israel trust thou in the L O R D, he is thy helpe and thy shield.* Now then, wee exalt him, when we trust only in him, when we trust not in any of these outward things, when we think not our selves any whit the better, the more riches or friends wee have: for so farre as we trust in the creatures, so far we commit idolatry with them: but he that thinkes himselfe safe because he hath the *Lord* for his *God*, and because he is his Shield, he doth exalt the *Lord*, and this is to put this in practice which is here spoken of; *I am God, and there is none like mee.*

2
Psal. 115. 9.

THE



THE
SIXTH
SERMON.

EXODVS. 3. 13, 14, 15.

- 13 *And Moses said unto GOD; Behold, when I come unto the children of Israel, and shall say unto them; The GOD of your Fathers hath sent me unto you, and they shall say unto mee, What is his Name? what shall I say unto them?*
- 14 *And GOD said unto Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel; I AM hath sent me unto you.*
- 15 *And GOD said moreover unto Moses, Thus shalt thou say unto the children of Israel; The LORD GOD of your Fathers,*

thers, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob hath sent me unto you : this is my Name for ever, and this is my memoriall unto all generations.

The second thing to be knowne concerning God. What God is.



Ow wee come to this, *What GOD is.* God is *IEHOVAH ELOHIM*; an absolute Essence, in three Persons.

But we will first speake of the Deitie, then of the Persons.

Now God is knowne to us two wayes :

- 1 By his Essence; and
- 2 By his Attributes. S

What the Essence of God is.

Now the great question is, what this essence of God is. Beloved, you need more than the tongue of man to declare this to you; yet we will shew it to you, as the Scripture reveales it.

Now, if we should define it, (though it is capable properly of no definition) we would say, GOD is an incomprehensible, first, and absolute Being. These words in this place, set out the Essence of God most clearely of any place in Scripture, that I know. This is the first expression, whereby God did ever shew himselfe in his Essence. God hath before made himselfe knowne by his All-sufficiencie, Chap. 6. 3. *I appeared to Abraham; to Isaac, and unto Jacob, by the name of GOD Almighty, but by my name IEHOVAH, was I not knowne*

Exod. 6. 3.

unto

unto them. This name I E H O V A H, was knowne to *Abraham, and Isaac, and Iacob*, as appeares in divers places; but the meaning is, it was not opened to them, they did not understand it: The Lord saith, *Gen. 17. 1. I am the Almighty G O D, walke before me, and be thou perfect.* You shall finde that Name used on every occasion, by *Abraham*, by *Isaac*, and by *Iacob*. *El-shaddai*; G O D all-sufficient; but not I E H O V A H. The first time that ever God made himselfe knowne by this name, was here to *Moses, I am that I am.* There are two things to be observed in this expression:

Gen. 17. 1.

The incomprehensiblenesse of *Almighty G O D*, as it is usually said by us; when wee are asked a thing, that we will not reveale any further, or that we would not have another to prye any further into, we say, It is, what it is; so *God* saith to *Moses, I am, what I am.*

I

What is meant by such a forme of expression, *I am what I am.*

Such a kinde of speech is also used to shew the immutabilitie of a thing; as *Pilat* said, *What I have written, I have written*; I will not change it: so men use to say; I have done, what I have done, to shew the constancie of a thing, that it shall not be altered: therefore, when *God* would shew the constancie of his Nature, he addes further, *I am*, without any other word: as if hee should say; *Moses*, if they inquire of thee, what my name is, tell them only this; *He is*, hath sent me unto you; as the *Septuagints* translate it, $\epsilon\gamma\omega$; that is, if I should deliver the most expressing name, whereby I would bee knowne to all ages, this is that which I will pitch upon, *I am*, or I E H O V A H; which

2

which comes from the same root. And if *Moses* should yet further inquire of his Name, he leads him into a further expression: *The LORD GOD of your Fathers, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob hath sent me unto you; this is my Name for ever, and this is my memoriall unto all generations.* As if he should say; If yet they cannot understand what this Name is, it is the same that I was knowne by to *Abraham*, to *Isaac*, and to *Jacob*; what I was to them, the same will I be to you. I was knowne to them by my Word, and by my workes, and by my miracles, and the same shall you finde me, it is that *God* which hath sent me unto you. *This is my Name*; which words are to be referred, not onely to the latter words but to the former, *I am, that I am.* The words in the originall are in the future tense; yet it is fitly translated, *I am*; for the future tense in *Hebrew* is often put for the present tense; and the words are put in the future tense, to shew his immutabilitie; which translation *Christs* words doe warrant; *Before Abraham was, I am*: therefore the *Septuagints* do well translate it *ὁ ὢν*, signifying no more, but he which is; so that, that which we are to learne from hence is this; *That I am*, or *Iehovah, I am, that I am*, is the proper and essentiall name of *God*, (all *Divines* agree in this, I know none that differ) because it expresth him in his Essence, without any limitation, or modification. Besides, you shall finde, that this name is never attributed to any other. The *Altar*, indeed, was called *Iehovah*; but the meaning was; *to Iehovah*; his

his other names indeed are given to the creatures, but this is given only to him : Whence I gather this point : That,

To bee, or to say this, He is, or I am, is proper to G O D alone.

It is common to no creature with him ; you cannot say of any creature *It is* ; and if it be the only property of *God* to be, then you must say of every creature, *It is not* ; and onely the *Lord is* ; which is a strange speech, but yet it is true, or else it is not proper to *God* only.

But you will say ; What is the meaning of that ? for creatures have a being, though not so excellent a being, as he hath.

In comparison of him, they have no being at all, they cannot reach to his being. And therefore, what this being is we will explaine to you by these five things :

It is an *immense* being, such as hath all the degrees, and kindes, and extents of being in it. The creatures have not so ; they have so little of this being, that it is nothing : it is not so much, *as the drop of a bucket*, *Isai. 40.* that is, it is of so small a being, that it is no being : therefore that place is to be marked, *Isai. 40. 17. All nations before him are as nothing, and they are counted to him lesse than nothing, or vanity.* Which place shewes, that this phrased of being doth not agree to the creatures, for having said before, they were as the drop of a bucket, hee addes, nay, they are lesse than nothing. But you will say, how can they bee lesse than nothing ? That is, if I should expresse it to

H

you,

Doctr.

God only and properly hath Being in him.

Object.

Answ.

What this Being is, explained in five things.

I

Immense.

Isai. 40.

Verse. 17.

you, as it is, they are lesse than that which you reckon as nothing; as you doe a dust of the bal-
 lance; so that in respect of the largeness of his
 being, they are nothing to him: there are divers
 degrees, and extents of being, and he hath them
 all in him; as, there is a being of *Angels*, another
 of men, and so of every creature; for they are
 defined, and you know that definitions doe limit
 the being of a thing. The *Angels* have a large
 and glorious being; men have a good and excel-
 lent being, but they are nothing in respect of the
 being of *God*.

2

Of himselfe.

It is a being of himselfe, he is a spring of be-
 ing, whereas all the creatures are but cisternes of
 being; which they have but by participation
 from him, *Act. 17. 28. In him we live, move, and
 have our being: Rom. 11. In him, and for him, and
 through him, are all things*; he only is of himselfe.

Acts 17. 28.
Rom. 11. 36.

3

Everlasting.

It is not only for himselfe, but it is an ever-
 lasting being: *I am the first and the last*: that is, I
 am before any thing was, and I am the last; every
 thing hath dependance on me.

4

Without suc-
cession.

It is a being without succession: the creatures
 have not this; there is something to them, which
 was not before; and something shall be, which
 is not for the present: this is true of every crea-
 ture; of men and *Angels*; but with *God* there is
 no succession: and therefore it is that these words
 are used, *I am hath sent me unto you*: which shewes
 that there is no time past with him, there is no
 distinction of time with him, all things are alike
 to him, but with the creature there is flux of time,
 the

the creatures enjoy one thing one minute, which they do not another; but *God* enjoyes all at once, and that is one part of his blessednesse, which the creature is not partaker of. And againe, his acts are all done at once; but the creatures doe all theirs by succession.

It is such a being, as gives a being to all things else. And this is a great difference betweene him and the creatures: The *Angels* have an excellent being, yet they cannot give the least being to any thing. So that by these we may plainly see, that he only is, that is, he only is of an immense being, that is, he is like a mightie sea of being, that hath neither bankes nor bottom, he only is a spring of being, he only is everlasting, hee only is without succession, of time present, past, or to come. Lastly, he only gives a being to every thing. Such an one he is, all this implied, where he bids *Moses* goe, and tell the people; *I am that I am*, is hee that hath sent me unto you. But we will stand no longer hereon, onely wee will labour to reduce these speculations to use, as it is said of *Socrates*, he did *Devocare philosophiam de caelis*, bring philosophy downe to be practised in private houses.

If we should inquire the reason, why *God* did reveale his Name to *Moses*; was it, that he, and the *Israelites* should onely finde out argute speculations in his name, as many of the *Rabbins* have done? and our *Divines* follow them too farre; no surely, the end of names is to make things knowne. But yet he sets bounds to our apprehensions, in saying, *I am that I am*; as if there were

5
Giving Being
to all things.

more in it, as if there were some greater immensitie in his nature: therefore the use is this;

Use I.

There is something in *Gods* Essence not to be inquired into.

Rom. 1. 18.

Exod. 33.

Rom. 20.

Simile.

That there is something of the Essence of *God*, that may not be inquired into, but to be content with that which is revealed. *Rom. 1. 18. For that which may be knowne of G O D, is manifest in them; for G O D hath shewne it unto them:* there is something that may be knowne, and something there is that may not be known: therefore, Beloved, looke not for a full knowledge of him, but only for a small degree of it; as *Exo. 33. My face (saith God to Moses) thou canst not see;* which place compared with that, *Ro. 1. 20. the meaning is this; that it is very little of God, that we can know: even as when a great traine, or glorious shew, shall passe before us, and all is gone, we onely see the latter end of it. So God passed by Moses, and he saw but a little of him: even as when you heare the latter end of a sentence, only that which the eccho re-ounds; the maine we cannot know. Therefore we should learne from hence, not to be searching and prying into the counsels of God; as, why so many are damned, and so few saved; to ask, how the infallibilitie of Gods will and the libertie of mans will can stand together: to aske the reason, why he suffered the Gentiles to walke in the vanitie of their owne mindes so long a time; why he suffers the Church to lye, as it doth at this time: for we might say as Gedcon did, if the L O R D bee with us, why are wee thus and thus? Why the Church of the Grecians, those famous Churches; why the golden Candlesticks were removed*
from

from them? These, and all other such, we must be content to be ignorant of; he doth not reveale himselfe fully in this life. *Thou canst not see me, and live*, saith *God to Moses*: the meaning is this, the vale of mortality doth cover us, it hides *God* from us: when that shall be laid aside, wee shall know all these things; and therefore we must be content to stay the time; and till then, we are as narrow-mouthed vessels, wee are not able to receive much knowledge, but a great deake will fall beside; and *God* will do nothing in vaine; as *Christ* said to his Disciples, *There are many things that I should reveale unto you, but you are not able to beare them*: and therefore it should content us rather; as a weake eye is not able to behold the Sunne, as the Schoole-men well say, we cannot see it in rotâ; we cannot see the circle wherein the Sunne doth runne, but onely the beames of it; no more can you see *God* in his essence; you may see him in his Word, in his effects: and therefore let us be content to bee ignorant of these things. Who should aske, why deales *G O D* thus with his Church? why are so many damned? Remember that in *Isai. 45. 9. Woe unto him that striveth with his Maker; let the potsheard strive with the pot-sheards of the earth: Shall the clay say to him that maketh it; what makest thou?* The meaning of it is this; we should be content to let *God* alone, not to inquire into all his actions, into the ground and reason of all his workes; let the potsheards strive with the potsheards of the earth: if thou hadst to doe with man, one like thy selfe, then

Simile.

Isai. 45. 9.

Simile.

Rom. 11.

thou mightst murmur against him, and aske him, why doest thou so? but what hast thou to doe with the *Lord*? Shall the clay say to him that maketh it, why doest thou so? This similitude of clay doth not, by a thousand parts, expresse that distance that is betweene *God* and us; and therefore we should doethus, stand upon the shore, as it were, and behold his infinite Essence: *I am that I am*; and goe no further; as a man that stands upon the sea-shore, and sees the vastnesse of the sea, and dares goe no further, if he goes into the deepe, he is drowned: You may looke into *Gods* Essence, and see and admire it; but to thinke that thou couldest comprehend *God*, is, as if a man should thinke to hold the whole sea in the hollow of his hand; yea, there is a greater disproportion between them: therefore you shall see, that the Apostle doth thus expresse it, Ro. 11. *Oh the depth of the riches both of the wisdome, and knowledge of G O D; how unsearchable are his judgements, and his wayes past finding out!* Onely remember this, and make thus much use of it:

When you heare this name, *I am that I am*; that it is the *Lords* will to set limits to us. When the *Lord* came downe from the *Mount*, he set limits to the people, and he gave this reason of it; *I will not have them stand and gaze*; so is it in this case, it is a dangerous thing to goe too farre; you know what did come to the *Bethshemites*, because they would be gazing: Remember that speech of *God* to *Manoah*; *Why doest thou aske my name that is secret?* There is something that is secret in *God*

But,

But, you will say ; I would but see a reason of things.

Object.

But thou must stay for this till mortality be put off; and in the meane while stand asfarre off, and looke on *God*: And when thou seest the vast workes of *God*, when thou seest him to span the winds in his fist, and measure the waters in the hollow of his hand, and to weigh the mountaines in scales, and the hils in a ballance, &c. It will be no great thing to thee if thou art ignorant of his counsels. It is made an argument why we should not search into his secrets, *Prov. 30.4. Who hath ascended up to heaven, or descended? who hath gathered the winds in his fist? who hath boundd the waters in a garment? who hath established all the ends of the earth? What is his name, or what is his Sonnes name, if thou canst tell?* As if he should say; it is impossible that this mightie Worke-man, he that did all this, that thou shouldest know him, or know the ground of his counsels; you can see but his back-parts, you can see no more and live, and you need see no more, that you may live.

Answ.

We cannot a reason of many things concerning *God* till death.

Prov. 30.4.

Secondly, that which is the very scope and drift of the *Lords* revealing his name to *Moses*; *Goe and tell the people; I A M THAT I A M hath sent me unto you;* that is, it should strengthen our faith, and incourage us, it should raise our mindes, and stir up hope in us, in all wants, and in all distresses, that we fall into, upon any occasion: for this is the scope why the *Lord* reveales it here; he reveales it in a very seasonable time. A man would have thought it impossible, that they should be delive-

Vse 2.

To strengthen our faith, and encourage us in our wants and crosses.

In wants

Whence all
griefes and
complaints
arise.

red from *Pharaoh*, he being so mighty, yet *God* bids *Moses* goe, and tell them, that hee that *IS*, hath sent him unto them. Hee that *IS*, he that can make things to be, when they have no rudiments of being, he hath sent me.

Consider all the griefes and complaints that we have, they all arise from hence; there is something we would have, which *is not*; as it was the complaint of *Rachel*, *shee wept for her Children, because they were not*: now, consider what the *Lord* saith here, *I am that I am*: he is the *Lord* of being; hee giveth being to whatsoever pleaseth him: As take your expressions of your ordinary wants, you use to say, oh, if that such a thing *were*; if an house had such and such a thing, it would be a goodly house; so in an instrument, as a Watch, if it had such and such a being, it were a perfect Watch: so is it in the complaints that we make for our soules, or the soules of others; if you see a man that you would have reclaimed, you say if there were a stability of minde in him, a consideration of death, a right knowledge of things, a sense of sinne, if there were grace in his heart to establish him, then he would be thus, and thus. Consider that he who is the *Lord* of being, is able to make up these wants: so if our complaints be for our selves, they all come from some wants; but know that he who is the *Almightie God*, that makes all things to be; he can give thee constancie, he can enable thee to doe all things, and strengthen the weak hands and feeble knees, *Hebr. 12*. He that is full of being, as the Sunne is of light, and the

the Sea of water, thinke with thy selfe that hee alone is able to give being to every grace, and to make up every defect, and give that to thee which thou hast not, and to all whom thou hast to doe with, as thy wife, children, friends, &c. he can make things that were bad, good and usefull, and so make thy friend good also, as he did *Onesimus* for *Paul*; thinke with thy selfe that the *Lord* of being can doe it, and hee onely can doe it: here every creature is at a stand to make a being; therefore goe to him, and give him the praise and glory of this his Name.

And as it should move us to doe this in our wants; so it should helpe thee in all those great crosses that afflict thee: For every crosse is in that *which is not*; as *Rachel wept for her children that were not*: You shall see in *Abraham*, he beleeved in G O D, even in G O D, who quickeneth the dead, and calleth those things which be not, as though they were, *Rom. 4. 17.* This was *Abraham's* case, he was to lose his sonne, for ought that he knew, yet he comforted himselfe in this, that *Iehovah*, the mighty *God*, that is the *Lord* of being, he that calleth things that are not, as if they were, hee could either give him his sonne againe, or one that was as good as hee. Thus hee did comfort himselfe; and so may we upon all occasions: *God* can make things to bee that are not. Take *Iob*, when his houses, his children, estate, all were gone, and all *were not*, yet *Iehovah*, he that makes things that are not, did not he make all things to returne againe? So *David*, when things were not, when

2

In crosses.

Rom. 4. 17.

when his Kingdome was not, when his good name was gone, as wee see by *Shimei's* cursing, what a name he had, yet *God* did make all to come againe. *Naomi*, when all was gone, her husband and her sonnes gone, and they *were not*, yet hee that was the *Lord* of being gave her a sonne, and a daughter, that brought her in more comfort than her owne sonnes would. And this is the use that I would have you to make of it.

When thou hast lost any thing, when thy sons or thy goods are gone, he can make up all: Hee who could make up the absence of *Christ* to the Disciples, as he did by his Spirit, so that it was better with them than before, they had more comfort and knowledge, and could doe greater miracles, that *God* can surely make good any other losse the most pinching. For you must remember that he is *I E H O V A H*; you shall finde that name often used on this occasion; still it is added, *I am I E H O V A H*. But to take the present Scripture, there you shall see, what ground there is for this use we now make of it, *Chap. 6.6.*

Exod. 6.6.

Wherefore, say unto the children of Israel, I am the L O R D, and I will bring you out from under the burthens of the Egyptians, &c. The meaning of it is this: many objections might be made by *Moses*, (and this is the reason, why *God* reveales this Name to *Moses*.) Alas, saith *Moses*, who am I? Shall I go unto *Pharaoh*, and bid him let the children of *Israel* goe? What am I to be sent on this errand? Saith the *Lord*, Goe, tell him; *I am*, or *Iehovah*, hath sent thee unto him: and those objections

jections are observable that *Moses* makes :

I am of a slow mouth, and of a slow speech.

Why ? saith the L O R D, *I made the mouth goe therefore, and I will be with thy mouth, and teach thee what thou shalt say.*

Object.

Answ.

Againe, *I am of uncircumcised lips, and how shall Pharaoh hearken unto me ?*

Object.

Saith the L O R D, *I have made thee a God to Pharaoh, and Aaron thy brother shall be thy Prophet.*

Answ.

Where observe this, by the way : A man would wonder why *Moses*, that went to such an one as *Pharaoh*, should complaine, that he was a man of uncircumcised lips. One would thinke that *Pharaoh* being a carnall man, that uncircumcised words would please him better ; but it is, as if he should say ; *Lord*, when there is any circumcisednesse in my lips, then there is no authority in my speech. The lesse circumcision there is in any mans lippes, the lesse authority there is in his speech ; as it is said of *Christ*, that hee spake with authoritie, for his lips were circumcised. But to take this objection away ; saith the L O R D, *I am Iehovah, I will be with thee, I will circumcise thy lips.*

Yea, but will *Pharaoh* be moved with words ?

Object.

I am Iehovah, saith the L O R D, *I will make that to be, which is not : I will send plagues among them and then he will let them goe.*

Answ.

But when they are gone, they are a weake and a naked people, how shall they doe to live ?

Object.

Saith G O D, *I will give them favour in the eyes of the Egyptians, and not send them empite, and I will provide food for them.*

Answ.

So *Moses* went. A strange kinde of errand ; as if one should goe and tell the great *Turke*, that the *God* of the *Christians* hath sent to let them goe : but yet *Moses* goeth ; and all that comforted him, was the revealing of his Name.

Now apply this to your selves ; when you are in any distresse, know that he that made the heavens and the earth, can give a being to all these things : *Esay* 50.10. *Who is among you that feareth the Lord, that obeyeth the voice of his servants, that walketh in darkenesse, and hath no light ? let him trust in the name of the L O R D, and stay upon his G O D.* He that walketh in darkenesse, and hath no light ; let that bee thy case, that every thing is desperate, thou seest not a jot of light, nor spark of hope, yet trust in the name of *Iehovah*, hee can make light, when there is none ; a man that hath no grace in his heart, let him trust in *Iehovah*, that saith in his heart, I would I could be rid of such a lust, and that I could keep holy the Sabbath, but I have nothing in me, my heart is empty of all ; (this is the complaint often even of those that have grace :) why, if there be no light, no grace, yet he can work it ; and so *Paul* applyes that in *Gen.1.* *there was darkenesse and no light*, to himselfe and them, in *2 Cor.4.5.* *He that commandeth light to shine out of darkenesse, &c.* I, sayes he, and we *Gentiles* were in darkenesse, and had no light ; yet *God* commanded light to shine into our hearts, and into mine, the darkest of all the rest. So learne to apply the same to thy selfe ; he that is in darkenesse, and hath no light, yet let him trust

Isa. 50.10.
opened.

Gen.1.
2 Cor.4.5.

trust in the Name of *Iehovah*; beloved, that is faith. If you should expect no more of *God*, than a man can doe, or a creature can doe, it is not worthy the name of faith: as this is proper onely to *God*, to give being to things that are not; so it is the propertie of faith, when things are not, to beleieve in the name of *Iehovah*: therefore, there would thy faith be seene;

And as for thy selfe, so for the Churches also, you see now, to how low an ebbe they are brought, and yet they cannot bee lower than the estate of the *Israelites* was in *Ægypt*, and when they were in captivitie; yet consider, that that *Iehovah*, who is the *Lord* of being, is able to raise the Churches, and to give a new being to them: *But yet in it shall be a tenth, and it shall returne, and shall be eaten; as a Teile-tree, and as an Oke, whose substance is in them when they cast their leaves; so the holy seed shall bee the substance thereof*: That is, when you see the Churches goe to wracke, when you see them cut downe like a mightie wood that is cut downe; or that is spoiled of its glory in the Autumne: So when you see the glory of the Churches thus taken away, yet there is a holy seed, which shall be like a root or bulke of a tree. So should you see the Churches overthrowne, laid under feet, so that there were no hope of them, so far as we could see; yet be assured, that there is a holy seed, that shall rise, and spread it selfe againe, even as a little root spreads it selfe into a great tree; & how shall they doe it? faith the *Lord*, *I am Iehovah*, I can give a being, I can enlarge their being.

Not to faint in
the Churches
mil'erie.

Esaï. 6. 13.

But

Object.

But you will say, why then is it that they are brought so low ?

Answ.

Isai. 42. 13, 14.

Consider, that it is the *Lords* usuall course to sit as a man in sleepe, but saith he in *Isai.* 42. 13, 14. *The LORD shall goe forth as a mightie man, he shall stirre up jealousie like a man of warre ; hee shall crie, yea roare ; hee shall prevails against his enemies : I have long time holden my peace, I have refrained my selfe, now will I cry like a travelling woman, I will destroy and devoure at once.* He useth three expressions there, to shew what hee will doe for his Church in extremitie ; *I will raise my selfe like a Giant, &c.* and when he comes, he will come suddenly, *as paines on a woman with childe come suddenly,* so saith the *L O R D ; When you looke not for me, then will I come, there shall goe nothing before me, I will come on a sudden ;* and not only so, but he will *cry as a Giant,* he will doe it strongly, and he will doe it effectually ; so as he will bring it to passe as a *man of warre,* and so he will doe for his Church againe, he that hath raised it in former times, he will doe it now ; therefore let us not faint and give over hoping, for he that is Almighty, hee is able to doe all these things : Hee who could in *Joel* destroy the armie of Catterpillars, and leave a blessing behinde him ; can doe the same as well to men, (though never so many) who are the enemies of his Church.



THE SEVENTH SERMON.

EXODVS. 3. 13, 14, 15.

- 13 *And Moses said unto GOD ; Behold, when I come unto the children of Israel, and shall say unto them ; The GOD of your Fathers hath sent me unto you, and they shall say unto mee, What is his Name ? what shall I say unto them ?*
- 14 *And GOD said unto Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel ; I AM hath sent me unto you.*
- 15 *And GOD said moreover unto Moses, Thus shalt thou say unto the children of Israel ; The LORD GOD of your Fathers,*

thers, the G O D of Abraham, the G O D of Isaac, and the G O D of Iacob hath sent me unto you : this is my Name for ever, and this is my memoriall unto all generations.

Vse 3.

To give him
the raise of
his Being.



IF God be the L O R D of being, full of being in himselfe, and giving being to every thing; learne then to give him his praise, *Psal. 60. 4. Yee shall praise the L O R D, and yee shall extoll him by his Name I A H.* For he only brings enterprises to passe; as hee gives being to every thing, so he gives being to all the workes that are wrought by the creatures. If our being be from him; much more all our works are wrought by him, because they are but dependants on our being. Now this God takes to himselfe, as most proper to himselfe, and that from his Name, *Iehovah*; there be many places for this; *I will doe it, for I am I E H O V A H, &c.*

To say I will
doe such a
thing, what a
sinne it is.

I

It is *Idolurie.*
Isai. 42. 8.

Now if the creature shall say; I have such a purpose, such a project in my heart, and I will doe it, I will bring it to passe; what is it but to arrogate that to himselfe, which is proper to *Iehovah*? which is a greater sinne, than we are aware of; for it is no lesse than *Idolatrie*; and the Lord so takes it; *Isai. 42. 8. I am the L O R D, that is my Name, and my glory will not I give to another, neither my praise to graven images*; that is, I will take a speciall care, that you shall not say, that
you

your images doe bring things to passe, for then they should be called *Iehovah*, it being proper alone to me, to bring any thing to passe.

So a man may apply it to any thing else; if a man shall say, that his owne wit, or worth, or industrie, &c. doth bring things to passe; he takes that praise which peculiarly belongs to *God*, and gives is to the creature; whereas the *Lord* sayes, *Iehovah* is my name, and there is not the least thing, but I bring it to passe. Take heed therefore of that secret *Idolatry*, *God* hates it; it is a place which you know, *Hab. i. 16. Therefore they sacrifice unto their net, and burne incense unto their Dragge; because by them their portion is fat, and their meat plenteous.* Sacrifice is due onely to *God*: now to goe about any thing, and to say, that thy wealth brings it to passe, is to sacrifice to thine owne net, that is, to attribute that to thy selfe, which is proper only to him.

Hab. i. 16.

Againe, as it is *Idolatry*, so it is a vaine thing to doe it; for we are not able to do any thing; *Psal. 37. He will bring it to passe*; there the *Lord* takes it as peculiar to him only; therefore in *Isai. 26. 12.* (you may compare them both together) it is said there, *Lord, thou wilt ordaine peace for us, for thou also hast wrought all our workes in us.* The scope of this place is this: Other men (saith he) they forget *God*, they carry themselves aloft, but it is hee that will ordaine us peace, though none else shall put his hand to it; it is he that doth all our works for us, not our speciall workes only, but all; it is not any man, or any creature that doth them, it

2

It is a vanity.
Psal. 37. 5.

Isai. 26. 12.

is he that workes all our worke for us. And if we did beleewe this, we should looke upon him with another eye, and serve him after another manner; we should be more dependent on him, we should bee more fervent in prayer; and not when wee would do any thing, turne every stone, and knock at every creatures doore, to see what helpe they could give us; but our eye would bee towards him; for it is in vaine to runne to them; no creature can doe it, there is no enterprife but hath many wheelles, and the stopping of one wheele hinders the whole enterprife; and it is hee, that turnes all those wheelles, commands all, must bring it to passe, or else the least thing will hinder our greatest enterprises; therefore you see that the fairest blossomes of our endeavours doe often wither, and the unprobablest things doe come to passe.

See it in *David*, to give you an example of it; when he would trust G O D, he had a promise of the Kingdome, but not by himselfe; his owne power should not doe it; and yet the wheelles of *Gods* providence did bring it to passe. So when he staid his hand from killing *Nabal*, did not the *Lord* bring it to passe in a better manner than hee could have done? And when he had the Kingdome, *Abner* was his great enemy, but yet *David* did nothing, but that which was right; and you see how *God* did bring it to passe, hee tooke away his life without any hand of his. So *Ishbosheth* was his enemy, yet when *David* sate still, and did nothing, his head was brought to him;
(though

(though they that did it, did it wickedly) yet it was an act of G O D S providence to him. Thus things are done for the best, when wee commit them to him; but if wee doe them our selves, we are as they that *fished all the night long, and caught nothing*, but when *Christ* came, and bade them to cast in the net, then they inclosed a great multitude of fishes: So it is with us, when we goe about any enterprife, it is in vaine, we are not able to doe it. There is a double going about any enterprife; when wee goe about an enterprife without *God*, and when we goe about it with him. When we goe about it without G O D, I confesse, that yet some things are brought to passe; and that will serve to answer an objection which you have fully expressed in *Psal. 37.7. Rest in the L O R D, and wait patiently for him; fret not thy selfe because of him, who prospereth in his way, because of the man who bringeth wicked devices to passe, &c.* There is the objection.

Psal. 37.7.

For when we teach this doctrine of trusting in *God*, as *David* had before, *verse 5.* The objection then is; there are many that doe not trust in *God*, and yet they bring their things to passe?

Object.

1 To this we answer, that either they doe it not, it withers under their hand;

Answ.

2 Or else, if they doe it, it is to no purpose, they receive no comfort from it. Therefore hee addes; *the evill doer shall be cut off*, that is, though they doe goe farre in an enterprife, yet they never come to the end, they reape not the fruit of it, hee cuts them off; so that, if you looke

Of those that trust not in *God*, and yet doe prosper.

to the issue, it is as good as nothing.

3 It tends to their owne hurt, to their owne ruine; if they get wealth, favour with great men, credit, &c. the sword turnes into their owne bowels, *their ease slayes them*, and it turnes to their owne destruction. Therefore take heed of it; if thou doest goe about it with *God*, hee will give thee the comfort of it. One thing brought to passe by him, is better than a thousand by themselves without him.

Vse 4.

Learne the vanity of all creatures. and the remedie against it.

Learne from hence the onely remedy against the vanity that all creatures are subject to, that we have to doe withall; for what is the reason of that mutabilitie, we finde in all things? Is it not from hence, that they have no being of their owne? If you looke to the rocke, to the foundation; from whence they were hewen, and to the hole of the pit, from whence they were digged, they were made of nothing, and are readie to returne to nothing. Take a glasse, or an earthen vessell, they are brittle; if you aske the reason, they are made of brittle materialls: plate is not so; so that this is the reason of all the vanity under the Sunne, because they are made of nothing. Therefore there is no way to remedie this, but to looke up to *God*, *Acts 17. 28. For in him we live, move, and have our being.* This is the meaning of it; They have not onely had their being from him at the first, but their being is in him. We have our being in him, as the beames in the Sunne, and an accident in the subject.

Acts 17. 28.

Then,

Then if thou wouldest have constancie in any thing, thou must looke up to *God*. Every creature is mutable; it is so far unchangeable, as constancie is communicated to it from the unchangeable *God*.

Consider this for matter of grace. When thou hast got any good desires, or good purposes, at any time, remember that the being of them comes from *God*. Hence it comes to passe, that good purposes oft-times doe come to nothing, and like sparkes goe out againe; because wee remember not that they are from *God*; wee thinke that if wee have good purposes to day, if wee bee spiritually minded to day, wee shall be so to morrow; and thus you deceive your selves, you must consider that the being of them comes from *God*: that place is remarkeable, *1 Chron. 29. 18.* when *David* had rejoyced that the people had offered willingly, hee prayesthat *G O D* would *keepe it in the imagination of the thoughts of their hearts*: If we would thus hang upon him, and depend on him, when the Spirit hath breathed in us at any time, when we have any sparks of truth, and are warmed with any holy affections, if wee would give him the glory of this, that he gives being, if we would make this prayer that *David* doth, you would finde it a meanes to make you more equall, and more even in grace. And what I say of this, I say of all other things. It is the fault of us all, we are subject to that which is said of wicked men, *Isai. 56. 12. Come yee (say they) I will fetch wine, and we will fill our selves with strong*
drinke,

1 Chro. 29. 18.

Isai. 56. 12.

drinke, and to morrow shall be as this day, and much more abundant.

Not to boast
of to morrow.

James 4.13, 14

Now, whence comes this? let a man have health to day, he thinks he shall have it to morrow; let him have peace and friends to day, hee thinks it will bee so still. This is every mans thought; and it ariseth from hence, that we forget *Iehovah*, he that continues the being of every thing. If we did remember this, we should say; I doe not know whether it bee his pleasure that gives being to them: I know, that if he withdraw his hand, they will come to nothing. It is a great fault to boast of to morrow; hereby you detract from *God*, and dishonour him exceedingly, you see how he complains of it, *Iam. 4. 13, 14.* you enter upon his royall prerogatives. It is, as if a man should challenge many 100. acres of ground, and hath not one foot; for future times are properly the *Lords*. Now, when we will anticipate things in our thoughts, and rejoyce in our projects before-hand, as if they were come to passe; this is a sinfull rejoycing. And thence it is, that *pride goes before a fall*; because that when a man begins to lift himselfe upon a creature, and to build upon that which is but vanity, then the *Lord* begins to take away our foundation, and hinder our purposes, and then he falls and perisheth. Why doest thou boast of to morrow? Knowest thou what is in the wombe of the day? thou knowest no more, than they know, what is in the wombe of a woman, till they see it.

Now, G O D hath an over-ruling hand in all these,

these, and therefore hee doth disappoint us, because wee are readie to give to the creature that which belongs to himselfe; therefore, if thou wouldest have any thing to continue, depend upon him, because all things else are subject to vanity, and he only gives being, and continuance to them all.

The Attributes of G O D in generall.

NOW wee come to declare to you, how this *Essence of God* is made knowne. It is by his *Attributes*; and they are of two sorts:

1 Either such as describe *God* in himselfe.

2 Or else such as declare *God* as hee is to us. Other divisions there are, but this is the best that I can finde; because it agrees with the scope of all the Scripture.

For the first, those Attributes that shew *God* in himselfe, as when the Scripture saith, that *God* is perfect; as, *Be yee perfect, as I am perfect*. So when the Scripture saith, that hee is *unchangeable, almighty, eternall*; these shew what he is in himselfe: then his other Attributes shew what he is to you, as that he is *mercifull, patient, abundant in mercie and truth*, and that he is *all-sufficient* to you, &c.

The Attributes of *God*, are of two sorts.

The first Attribute of G O D.

I

First then, wee will take this out of the Text, I
A M hath sent me unto you.

God is perfect

That *God* is perfect; he hath all the kindes, degrees, and extents of being in him. There be divers kindes of being in the world; some have more, some lesse; some have a more excellent being, some have a lesse excellent; some have a larger being, some a lesser, and yet all are in him; and this is his perfection. Imperfection is a want of some being; Perfection is to have all the degrees of being, that belong to a thing in his kind, but all is in *God*.

Imperfection
and perfection
what.

Now *God* is said to be perfect:

I

God before all
things.
Act. 17.25.

Because hee being before any thing was; therefore, he must needs be full, without them and whatsoever they have, they receive it from him. You shall see this in *Act. 17.25*. *Neither is he worshipped with mens hands, as though hee needed any thing, seeing he giveth to all life and breath, and all things.* He proves there, that *God* is perfect; because he needs nothing, seeing *hee gives to all life, and breath, and all things.* That which is said of man, may be said of every thing else; *What hast thou, that thou hast not received?* Therefore hee that gives it, must needs bee full of it. It is said that he made man after his owne Image; and so he makes every thing else, he is the life of them all. Now the sampler and the life hath more in it,

it, than the image; and therefore the life, and first originall, the realty, and first beginning must needs be perfect in himselfe.

There is none that can set limits to God, that can set land-markes or bounds to his entitie or being. Every creature hath his severall bounds and limits, thus farre shall they goe, and no further; but who hath set bounds to him? When he had set forth his Essence in *Isai. 40.* he addes, *To whom will you liken GOD? or what likenesse will you compare unto him?*

There be these differences betweene the perfection that is in God, and that which is in any creature:

All creatures have perfection within their own kinde only, and in such a degree; but he is simply and absolutely perfect, without all respect, without all comparison, he is a mighty sea of being, without banke and bottome;

They have all some imperfection mingled with it; as, take all the creatures, the Angels; take all the Saints, when they are in the highest top, and full of all their blessednesse, yet they have some imperfection, as *Iob* saith; *hee hath charged them with folly.*

But you will say; they are perfect in their kind, how then are they imperfect?

They have a negative imperfection, though not a privative; they are not deprived of that which should bee in them; yet there is a negative imperfection, that is, there be many perfections, which they have not; it cannot be said of any creature,

2

God without limits.

Isai. 40.

Five differences betweene the perfection that is in God and which is in the creatures.

I

Gods perfection is absolute.

2

Vnnixed.

Object.

Ansiv.

Negative imperfection in the saints.

1 Iohn 1.

creature, as, 1 Ioh. 1. *That in it there is light, and there is no darknesse at all*: Of him only can it be said, there is no creature so perfect, but it hath some imperfection.

3
Vncapable.
of sin and mi-
serie.

The creature though it be perfect, yet it is capable of sinne and misery, and it is in possibilitie to lose that perfection it is in; but *God* is not in possibility to lose that perfection he hath, neither can he be capable of sinne.

4
Substantiall.

Take the best, and most exquisite creatures, the Angells; their perfection is made up by some things, that are no substances, by circumstances, which are not substances, which may be separated, (though they are not;) there is something in them which is better, something which is worse; a substance and an accident, and every accident is separable, it may bee lost; you see the evill Angels, they fell, they lost that they had: but *God* is a perfect substance, wholly substance; there is nothing in him, by reason of which it may bee said, there is something in him that is best, something that is worse.

5
Without
want,

Though they have perfection, yet they have alwayes need of something; now *God* hath need of nothing. The creatures though full of perfection in their kinde, yet still they have exceeding great need of something. As you say of a river, you will say it hath need, though it be full, it hath need of the fountaine to maintaine it; so may I say of the creatures, though they be full of perfection in their kinde, yet they have need of that fountaine, from whence their perfection commeth,

commeth, which if it be stopr, they will come to nothing.

Thus *God* is infinitely perfect and immense, having no limits: For all limits are either from the matter or from the forme; the forme is limited, because it wants matter to carry it to a further extent; and the matter is limited, because it is bounded with such a forme; but in *God* there is neither matter nor forme; as there is nothing without him, so there is nothing within him to bound that largeness of him which he hath.

But now to apply this:

If *God* be thus full of being, as the sea is full of water, and a thousand times fuller; then all that you can doe, reacheth not to him; *Psal. 16.4. It extends not to him*; the sinnes that you commit hurt him not; all the righteousness you performe, doth not pleasure or benefit him: and if it be so, then consider what little cause you have to murmur against him at any time, upon any occasion. For all discontentment among the creatures comes from hence, that their expectation is not satisfied; and what is the reason, why it is not satisfied? but because they thinke that there is some reason why they should bee respected. Therefore examine your owne hearts, whether there be not a secret popery in your hearts, that you think, that you can do something that reacheth to *God*, that he should respect you for: but if *God* be thus full, thou canst doe nothing, that can reach to him. But you shall see how prone men are to this; are we not ready to say; Why am I not in

Reason.

Vse 1.

Then all we can doe, reacheth not to him, to merit any thing.
Psal. 16.4.

Discontentment whence it is.

so great a place as another? Why have not I more gifts? Why have I not greater employments? Why have I such imperfections? Why am I thus subject to diseases and crosses? Whence comes this? Because we expect something; because wee thinke we are not well dealt with; and why doe we thinke so? because men thinke, that there is something in them, why they should be lookt after, they thinke that they have carried themselves so, that they thinke there is something in justice due to them. But if thou canst say with *David*, and *Iob*, and as *CHRIST* saith to his disciples; *When you have done all, that you can, say that you are unprofitable servants.* What if *God* will not have *David* to build a Temple, but his sonne must doe it? Or *Moses* to lead the children of *Israel* into the Land of *Canaan*, but *Ioshua* must have the glory of it? They must be content; yet they did more for *God*, than ever thou canst doe; therefore thou must labour to bee content also. The creature doth but take of him whatsoever it hath, and therefore it can give nothing to him; and shall the River bee beholding to him that drinkes of it, because hee comes and quencheth his thirst? Or shall the Sunne bee beholding to him that hath the use of his light? When thou hast done all that thou canst, say thou art an unprofitable servant, thou canst doe nothing that reacheth to *God*; therefore labour to be vile, and low in thine owne eyes, and willing to be disposed of, as it pleaseth him.

We must be
content with
Gods disposing
of us.

Simile.

Vse 2.

Againe, if this bee so, then consider the free-
nesse

ness of his grace; in all goodnesse which hee bestowes: for to have done any thing for a man before-hand, doth lessen the benefit bestowed. Now consider, that thou hast done nothing to the *Lord*; therefore labour to magnifie the *Lord*, that hath bestowed it upon thee: For this cause the *Lord* will have justification by faith, and not by workes, that he might be magnified: And so he will have sanctification, not by the power of free-will, but by the infused grace of his Spirit, that no flesh might boast. It is the *Lord* that is full, it is hee that gives it to thee, thou canst doe nothing to him; *Rom. 11. 35, 36. Who hath first given to him, and it shall be recompensed him againe; for of Him, and through Him, and to Him, are all things, &c.* As if he should say, the *Lord* out of his free grace had shewed mercy to the *Iewes*, (for of them he there speakes) they were wet, like *Gedeons* fleece, when all the world was drie. Afterwards it pleased him to bedew the *Gentiles*, when the *Israëlites* were dry; well, hee hath done this, sayes *Paul*; and what hast thou to say to him? Did he any wrong? Is hee not free? May not he doe what he will? This is one use. Another is, that you should bee content with his disposing; he owes nothing to any; for *of him, and through him, and for him are all things; to him be glory for ever; Amen.*

If hee be thus full, that the creature doth nothing to promerit at his hand, then thou mayest goe to *God*; though thou hast no worth in thee; though thou hast done little service to *God*, yet goe

This perfection of his shews the freeness of his grace and goodnesse in all he gives.

Rom. 11. 35, 36

Vse 3.

To goe to *God* with faith, though wee have no worth in us to move him.

goe to him, and say; *Lord*, I have done nothing; if I had done much, yet it would not reach to thee; thou art full of perfection, and blessed for ever: therefore a man may goe to him with great faith, and aske great things of him, though he be little worth, and hath done little service for him. For, if thou didst *God* any good, thou mightest goe to him and say, I have done this and that for thee, therefore recompence me. But seeing it is not so; therefore labour to goe to G O D in faith, and when thou goest, thinke with thy selfe; why may I not have it aswell as another? Doe not say, I am not so holy, and I cannot doe as *Paul* and *Moses*, their workes did nothing to him. Thinke with thy selfe, that when he first chooseth a man, he doth it freely; and thinkest thou that he is not the same afterwards? Therefore, now thou mayest go to him on this ground with boldnesse, because whatsoever thou doest it is nothing to him.

Vse 4.
God hath no
need of any
man or crea-
ture.

Moreover, if the *Lord* be thus full in himselfe, then he hath need of nothing. He therefore saith to all the men in the world and to all things; he saith to Princes, I have no need of you; to rich men, I have no need of you, or of your wealth; he saith to Schollers, that have excellent parts, I have no need of you: therefore say not, I am undone, or the Churches are undone, because Princes are not for you; because men helpe you not, for *God* can helpe them alone; hee doth not need Princes: *When there was none*, saith the L O R D, *I stirred up my selfe like a mightie Giant*, hee needs

no helpe, he is most perfect, full of being, able to doe whatsoever he pleaseth.

Againe, consider with thy selfe, that if thousand thousands perish, it is nothing to him; hee cares no more for the destruction of the whole world, than thou doest for the throwing away of a little dust; he is full of excellencie and perfection; you see how often hee sweepes away whole kingdomes with the besome of destruction, nay, he swept away the whole world by the Floud, as you doe sweepe a little dust out of your houses. Therefore do not thou dispute with *God*, and aske why are so many damned? why are so many swept away? thinke with thy selfe, that hee, that was before all things were, will be when they are gone: therefore learne with *Paul*, to reverence his judgements, to feare and tremble before him. He is full of being, and though thou perish, what is that to him? Wilt thou dispute with *God*? thou art but a particle of dust. What art thou that contendest with him? let the Potsheard strive with potsheards of the earth, but not with *God*. Shall the clay say to him that fashions it, what makest thou?

Againe, if *God* be thus full, then consider why hee hath laid such a commandement on thee, to doe such and such things. Is it for himselfe? no, for thy righteousness, thy keeping of his Law reacheth not to him. What is it for, then? Surely it is for thy selfe, and for thy good. If for thee he hath commanded, and every commandement is for thy wealth; then consider what reason thou

Vse 5.

That many perish is nothing to him

Vse 6.

His Commandements are for thy good.

Deut. 6. 24.

thou hast to walke in his waies ; he saith, as kinde parents to their children, when they exhort them to good courses, it will bee for your owne good ; and if you doe it not, it will bee for your hurt : as it is said of the *Sabbath*, *It was made for man, and not man for the Sabbath* ; that is, *God* appointed the *Sabbath* for mans advantage, he would be undone else ; he would grow wild, and forget *God* : and as it is said of the *Sabbath*, so it is true of every Commandement ; *The Commandement, which I command you for your wealth, Deut. 6. 24.* that is, when ever I command you any thing, it is not for mine owne sake, not, that I might be served and worshipped, (though that is joyned with it) but it is for your profit, whatsoever I command. This then should stirre us up to goe about holy duties willingly, after another manner than we doe. No man will serve himselfe unwillingly, (though, it may be, he will other men.) Now, all the Commandements of *God* doe tend to our owne advantage : for to that end hath he appointed them. *Keepe the Commandements, and live in them* : you live in them, as fire doth by wood, and the creatures by their food. If a man did consider this hee would doe this in another manner ; wee goe about our owne businesse with intention, because it is our owne ; so if wee were perswaded, that what *G O D* did command, it were for our owne good, you would doe it with all diligence ; you would not only goe, but runne the wayes of his Commandements ; you would not only take hea-

ven,

ven, but you would take in with violence, and with all your might and strength, you would do whatsoever he commands, for it is for your owne profit, and not for his.

If God be thus full, then you should give him the praise of his perfection, and stay your thoughts upon him. It as a thing that we come short of, for the most part, for we are ready to aske, what is God to us? what profit, what good is it to us? (for that is the base nature of ours:) but grace teacheth us otherwise, wee must learne to know God, to honour and magnifie him in our thoughts for himselfe. Some men have a greater knowledge of God, some lesse; he that hath more, he is able to set him up higher in his apprehension, and to give him the more praise, *Psal. 68. 1. Exalt him in his name* I A H; that is, consider that he alone is full of being, and gives being to all things, therefore (saith he) praise him, and extoll him for this, and let your thoughts be upon him.

But must it be a bare and empty thought of him onely?

No, you shall know it by these foure things, if you thinke aright of God indeed:

Thou wilt esteeme his enmitie and friendship above all things; thou wilt not regard the creatures at all, either in the good, or hurt that they can doe thee: if thou canst see the fulnesse of being that is in him, and the emptinesse that is in every creature; then, if he be thy friend, he is all in all to thee; and if he be thine enemy, thou wilt consider that hee that is full of all strength, and

K

power

Pse 7.

To praise God for himselfe, give him the honour of his perfection.

Psal. 68. 1.

Quest.

Ansiv.

I

Foure signes of entitling Gods perfection.

power, and being, that he is thine enemy, and that his enmity is heavy, for ~~hee~~ *which is*, is against thee. If the creature be set against thee, it is but as a little clay or dust, they cannot hurt thee, unlesse his arme goe along with it; and then it is not that creature, but his arme that doth it: As *when they came to take Christ*, it is said, *hee passed thorow the midst of them*; they were to him as a little dust, and as the armie that came against *David*, *Ioshua*, and *Elisha*, they were to them as a little water; but when *God* comes against a man, then every little thing, if he pleaseth to extend and joyn his power, he is able therewith to quell the strongest man. Then, *one man shall chase a thousand, and a thousand shall put ten thousand to flight*, Deut. 28. He is a mighty river, that carries all before it, *Nahum* 1. Therefore regard the enmity of the creature, as small things, his enmity is only to be respected.

Deut. 28.

Nahum 1.

2

Signe.

If thou thinkest of him thus, then thou wilt be satisfied with him; for thou hast him *that is*, and thou wantest only the thing that is not; and therefore thou must say, when thou hast lost any thing, I have lost that which is nothing; when thou hast gained any thing, say, that thou hast gotten that which is nothing: it is a hard thing to say so, but yet it is so; as it is said of riches in the *Prov.* 23. 5. so it is true of honour, pleasure, profit, &c. Indeed riches to men are their substance; so they call them, but to *God* they are nothing; and so he calls them: riches, honour, &c. they have but a little diminutive being, as if they were nothing.

thing. And they are nothing in two respects :

1 In comparifon of *God*, they are nothing.

2 Because they are able to doe nothing.

So other comparifons argue, as that they are flowers, and false treasures, and shadowes : now doth any man grieve, if his shadow doth difapeare; or that he hath loft a flower. Therefore learne to magnifie *God*, for he is all; thou wanteft nothing, if thou haft him; he is all in heaven, and why fhould hee not be fo here? Because when *Peter* faid they had left all; *Chrift* tels them they fhould have an hundred fold; and why? becaufe they had a full communion with *God*; and therefore, they had all the comfort that friends or lands, could afford; hee was in ftead of all to them, as *Paul*, when hee was in prifon, was not *God* all to him? and what need had he of riches, or lands, or friends? for friends are but to comfort a man; and money, it can doe no more than man can doe; and praife, and honour doe but knit mens hearts to us; now if we have the light of *Gods* countenance, we need not mans helpe; if *God* will put forth his power for us, what need we any thing elfe? if he will heale us, what needs the Phyfitian? if hee will cloath us, and give us meat and drinke, then what needs wealth?

Therefore labour to be fatisfied with
him, to prize and eſteeme him,
and to thinke him to be
all in all.



THE EIGHTH SERMON.

EXODVS. 3. 13, 14, 15.

13 *And Moses said unto GOD; Behold, when I come unto the children of Israel, and shall say unto them; The GOD of your Fathers hath sent me unto you, and they shall say unto mee, What is his Name? what shall I say unto them?*

14 *And GOD said unto Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel; I AM hath sent me unto you.*

15 *And GOD said moreover unto Moses,*

K 3

Thus

Thus shalt thou say unto the children of Israel; The L O R D G O D of your Fathers, the G O D of Abraham, the G O D of Isaac, and the G O D of Jacob hath sent me unto you : this is my Name for ever, and this is my memoriall unto all generations.

3

Signe.

A holy magnanimitie in enjoying God.



Consider, whether your minds gather an holy magnanimitie even from hence, that you have the Lord for your God: for, if he be most perfect, if hee hath the fulnesse of all things in him; then if you have him, the minde is ready to grow to an holy kind of greatnesse; for it is the greatnesse of the object, that makes the minde great: and the greatnesse of the minde appears in this, that it doth not esteeme final things. *Animo magno nihil est magnum*; When a man can, out of this consideration, that the L O R D is my Sunne, and shield, and exceeding great reward, contemne and reckon all things else as matters of small moment; it is an argument that he hath, in truth, apprehended God, as hee ought to apprehend him. I say, this is true holy magnanimity: there is a false magnanimity; when as mens mindes are great, because they grow great with men, because of their great hopes, and riches, and great learning; this is a false greatnesse, because it drawes men from God; it is such a greatnesse as the

False magnanimitie.

the arme hath, when it is swelled, which riseth not from the strength and true greatnesse of it, but from the weaknesse of it. This is of an ill kinde; but there is another kinde of greatnesse, when the minde growes therefore to an holy magnanimity, because it is set upon the great God: as *David*, he had such a magnanimity, *Psal. 27. 1. 3.* *The LORD is my light, and my salvation, whom shall I feare? The LORD is the strength of my life, of whom shall I be afraid? Though an host of men should incampe against mee, my heart should not feare, &c.*

If there bee any thing in this world to bee regarded, it is an host of men; because it is the powerfulllest thing amongst men; but I will not regard it. Why? not because hee was stronger than they, but because G O D was his life and strength; when his minde raised up it selfe to such a greatnesse, upon this consideration, then he was able to contemne these things, that were to be contemned. Such was the greatnesse of minde, which was found in *Moses*, *Hebr. 11.* he cared not for the favour, or disfavour of the King, *because hee saw*, enjoyed, and bore himselfe upon him, *who was invisible.*

Consider, whether you exalt him as *God*, you shall know it by this, by seeking to him to fill up all those defects and imperfections, that we meet with in our lives, from day to day. Beloved, there are many things that we want; as if we lose a friend, we complaine of a want; if we lose father or mother, it is a want; yea, if we lose no-

True magnanimity.

Psal. 27. 1. 3.

Hebr. 11.

4
Signe.
Exalting him
as God.

Coloss. 3.

thing, yet we find many defects which we would have made up: now, what is the way to doe it? If thou thinkest to make them up by the creature, thou wilt finde it to bee but a small bush that will not stop the gap; but if thou goest to him that is all in all, *Colos. 3.* if thou seekest to make it up in him, when any thing is lost: when the bucket is broken, if thou goest to the fountaine; if a beame bee cut off that was given and shined thorow the creature, if thou goest to the Sunne, that can give the like beame thorow another creature; if thou seekest to have communion with him, then it is an argument that thou esteemest him as thou oughtest to doe.

Object.

Every man will say; I seeke to the L O R D, I looke for all my comfort from him.

Answ.

Isai. 55. 2.

Yea, but how doest thou bestow thy labour? *Isai. 55. 2.* Wherefore doe you spend money for that, which is not bread? and your labour for that, which satisfieth not? hearken diligently unto mee, and eat that which is good, and let your soule delight it selfe in fatnesse.

How to know
whether we
seeke to God.

Let a man consider in this case, how he bestoweth his paines: if hee thinke to have all in God, he will save his paines, and not lay it out upon vanitie, but he will bestow it to some purpose; that is, hee will take much paines to seeke his favour in all things, and looke to him for a supply of all, and not to the creatures, because they can doe but little, they have no power, no strength to doe any thing, they are of no moment; but if God be pleased to make up the defect, then if he have but little wealth, he will make it to serve his turne; if he

he have but one friend, it shall be to him, as if he had many; if he have but a little credit, it shall be to him, as if he had a great name, &c. all things else will be but of a little bulke without him.

But the creatures are of great moment, experience shewes them to bee something: for, who lives without them? Againe, are not wee commanded to pray for outward blessings? and wee are not to pray for that which is nothing. Again, doth not the Scripture reckon them so? they are things for which wee must be thankfull, and the want of them doth afflict us, and we must esteeme it as a chastisement. Now, no man will be thankfull, or afflict himselfe for that which is nothing; and therefore there is something in the creature, they are not altogether nothing or vanitie.

To this we will give a threecfold answer:

Though they be something; yet their efficacy is not from themselves, but from the *Lord*. *An horse* is able to doe something, but to save a man, it is a *vaine thing*; *the builder builds*, but it is nothing, and the *watch-men watch in vaine*, without the *Lord*; the efficacie that they have to do us hurt or good, is from him, and not from themselves: If *God* will say to the creature; Goe, and doe such a man good, it will doe it, because there goes a concurrence of efficacie from him to doe it: So, if hee say to a creature, Goe to such a man, and afflict him, it will doe it, though it bee never so small and meane a creature; therefore of themselves they neither doe good nor hurt, the efficacie that they have is from him, and not from them.

Object.

That the creatures in themselves are of no moment to us, are nothing in three respects.

Ans. 1. Their efficacie is from *God*.

themselves; they are meere instruments; and if God withdraw his blessing and cursing, they can doe us neither good nor hurt.

Answ. 2.
They are at
his command.

We say that they are nothing, because they are at his command; if he would doe us good, hee never wants one to send of his errand; if he will make a man rich, he wants not wealth, it is at his command; if he will give a man friends, hee can fetch them againe; if all thy friends bee present, yet they stirre not, unlesse he command. *The rich and the poore, they meet together, but the LORD makes them both.* And in this regard, riches are said to be *nothing*, *Prov. 23. Riches take to themselves wings, and fly away;* And, *why dost thou set thy heart upon that which is nothing?* That is, they goe and come at his command; and therefore they are to bee counted as nothing. If a man see a flocke of the best fowle on his land, yet he looks upon them as nothing to him, because they have wings and will fly away; and you should thinke so of all things else; that they have wings, that they goe and come at his command, that they are nothing, because they are nothing to you.

PROV 23.

Simile.

Answ. 3.
They can doe
little good at
best, and that
which they doe
is of no conti-
nuance.

They are nothing, because as they can doe but little good; so that which they doe, is of no continuance; and therefore they are said to bee vanitie. So that put the case that they have some efficacie in them, (when yet they are acted by the *Lord*;) yea, put the case that they were at their owne command (as they were not) yet they can doe but little good, and that is of so short continuance, that therefore they are vanity, they are nothing;

nothing; because they are little more than nothing; as *Salomon* calleth them; *all things under the Sunne are vanitie*; they are emptie things; and that which is under the Sun cannot reach above the Sunne; and therefore they are said to bee vanitie.

But if you say that they are great things, and therefore you see how the Prophets did magnifie them, and did set forth the greatnesse of afflictions in the want of them.

I answer, that they are of use indeed, in regard of the weakenesse of the creature, and the continuance of this life; but if they be compared to eternitie, they are nothing; and againe, if the *Lord* be with us in the want of them, they are nothing; if the *Lord* send us afflictions, and give us his favour and the light of his countenance, all is nothing; if he send us into prison, if hee be with us, it will be nothing: As, on the contrary, if

a man had a brave Palace, and *God* was not with him, if he did withdraw his favour from him, it were nothing.

(* *)
(*)

Object.

Ansiv.

The

The second Attribute of G O D.

The second
Attribute of
God.

G O D is the
first without all
cause.

Rev. 18.

Rev. 3. 14.

Isai. 44. 6.

Rom. 11. 36.

THE next *Attribute*, which likewise may be drawne from this place, is this :

That G O D is the first without all causes, having his being, and beginning from himselfe. This I finde set downe in Rev. 1. 8. *I am A L P H A and O M E G A, the beginning and the ending,* saith the L O R D, *which is, which was, and which is to come, the Almighty;* that is, what *Alpha* and *Omega* are in the letters, that I am to the creatures; I am the first, and the last; that is, if I should suffer the creatures to fall, then I should be the last, and I am He they would returne unto, Rev. 3. 14. *Christ,* according to his God-head, is said to be the *beginning of the creation of G O D, Isai. 44. 6. I am the first, and last:* The meaning of it is, that hee is without all causes, that he is *from himselfe, and by himselfe, and of himselfe, and for himselfe, Rom. 11. 36.* that is, hee is the first, hee never had any efficient cause, as all the creatures have; that which hath no efficient cause, hath no end; that which hath no end, hath no forme; (for the forme doth but serve to carry a thing to such an end) that which hath no forme, hath no matter, for the matter is dependent on the forme; and so consequently, he is without all cause. But wee will shew you the grounds of this, they are these three:

Reason I.

Else some thing
should be be-
fore the Lord.

He is without all cause : for, if there were any cause of him, that cause must needs be caused,
either

either from some other, or from it selfe, not from any other ; for then there should be something that is before the *Lord*, that is better than he, from whom he receives all things ; but that cannot be : for, then it should be *God*, and not the *Lord* ; and it is not from it selfe, because nothing is the cause of it selfe, for then it should be before it selfe, and it should be better than it selfe ; for the cause, though it give the same that is in it selfe, to the effect, as the father to the sonne ; yet the cause is better, because that which gives, is better than that which receives.

Againe, it should be different from it selfe, for the cause is different from the effect : therefore it must needs be, that he is without all cause, and the first, and the beginning of all the creatures of *God*.

Wheresoever you see any thing, that hath but a part of another, it must needs receive it from some whole ; and if it doth receive it from that which is but a part ; yet by degrees it must come to some whole, as to the fountaine ; as for example, if iron or wood be on fire, &c. they have but a part of that element, which argues that there is some whole.

But it may be said, it hath that part of it selfe originally.

That cannot be, because whatsoever hath any thing originally, must have the whole, and not a part ; as the Sunne, because it hath the light originally, therefore it hath not a part, but the whole, though afterward it gives light to many ; so a fountaine,

Reason 2.

Object.

Answer.

fountaine, that hath water originally, hath not the part, but the whole, though afterwards it runnes into many brookes; and if there were but one fountaine, as there is but one Sunne, then all the water would be in that fountaine, as the light is in the Sunne.

Now to apply this, looke upon all the creatures, and you shal find that they have all but part of being; the Angels have one part, men another, and other creatures another part, &c. which is an argument that there is a whole, which is GOD *bleſſed for ever.*

Besides, it argues that he hath that wholenesse of being from himselfe; for he that hath but part of a thing, both borrow it, and therefore must come to the originall; for nothing is borrowed but it is from another, and not from it selfe; therefore, seeing the creatures have but a part of being, it preſuppoſeth that there is a whole, that there is an immense being, that is of himselfe, and from himselfe, and hath it not from any creature.

Reason. 3.

Lastly, there is nothing that the eye hath seene, or that the eare hath heard, but it is possible not to be; there is almost nothing but is subject to corruption; but if it be not so, yet they have a possibility not to be; as the heavens, though they are not corrupted, yet they may be: now whatsoever hath a possibility not to be, it is certaine that it was not, & that which was not, is brought to a being by him *that is*, so that you must come to something *which is*, that is the cause, that is the beginning and ending, that is without cause, that

that is α and ω , he that was, and that is to come.

Now we come to application.

If the *Lord* be without all cause, this we may gather then, that he doth not will any thing, because it is just, or desire it, because it is good, or love any thing, because it is pleasant; for their is no cause without him, all perfection is in him originally.

The creatures indeed desire things, because they are good; and love them, because they are pleasant; because they seeke for perfection out of themselves, because they are caused by that which is out of themselves: but this is not so in *God*, who is the first cause, because, of the first cause there is no cause; and of the first reason there is no reason to be given. Looke whatsoever is in the creature, what justice or excellencie, it comes from *God*; and if he should will any thing for this cause; because it is good, there should be a reciprocation, which is impossible. I speake this for this end; that in our judging of the waies of *God*, wee should take heed of framing a modell of our owne, as to thinke, because such a thing is just; therefore the *Lord* wils it: the reason of this conceit is, because we thinke that *God* must goe by our rule; we forget this, that every thing is just because he wils it; it is not that *God* wils it, because it is good or just. But we should proceed after another manner, wee should finde out what the will of *God* is; for in that is the rule of justice and equity; for otherwise it was possible that the *Lord* could erre, though he did never

erre

Vse I.

God therefore wils not things because they are just; but they are just because he wils them.

erre: that which goes by a rule, though it doth not swarve, yet it may; but if it be the rule it selfe, it is impossible to erre. As, if the Carpenters hand be the rule, he strikes a right line. The *Angells* and creatures have a rule, and therefore may erre; but it is not so with *God*, and therefore what *God* wills is just, because he is the rule it selfe; therefore in the mysteries of predestination, wee are to say thus with our selves; Thus I finde the *Lord* hath set it downe, thus he hath expresseed himselfe in his Word, such is his pleasure; and therefore it is reason, and just such against which there can be no exception.

Vse 2.

*God may doe
all things for
himselfe, and
his owne glory*

If *God* be without all cause, when he may doe all things for himselfe, and for his owne glory; because he that hath no cause above, or without himselfe, he needs not doe any thing but for himselfe. The *Angells*, they have a cause above, and without themselves, therefore they must doe nothing for themselves, but for another, *Rom. 11. last, Of him are all things, therefore to him be glory*: that place shewes us a ground of this, why wee must not expect, that *God* should doe any thing for any other end, for any other creature in the world; for having no end above himselfe, it is impossible that he should have any end but himselfe, *Prov. 16. 4. The LORD hath made all things for himselfe; yea, even the wicked for the day of evill*. Whereas this objection might be made; Will he cast men to hell? will hee damne them for his owne glory? Yes (saith hee) all his actions even that also is for his own sake, *Rom. 9. 22.*
there

there it is more large: *What if G O D willing to shew his wrath, and to make his power knowne, endured with much long-suffering the vessels of wrath filled to destruction ?* &c. This is enough, he hath no end, no cause above himselfe ; and therefore it is reason enough, he doth it because he will doe it. And this is a thing to be observed out of the 19. and 20. verses, where the same reason is given that we now speake of, *Who hath ?* &c. saith the Apostle, if you looke on *God*, and the creatures, you shall finde this difference betweene them ; all the creatures are made, as pots are made by the potters ; and therefore, as they have an author of their being, so they doe serve for another end ; so that the potter he may appoint what end hee will, and no man can say, why doest thou it ? So *God*, because hee is the first cause, hee may have what end he will, and no man can say, why doest thou so ? hee may make some vessels of honour, and some of dishonour, and all for himselfe, and his owne glory : therefore, when you see that he did not spare the Angels, but cast them downe into hell, there to be reserved in chaines of darknesse till the last day ; when you see him not sparing the old world, when you see him suffering the *Gentiles* to walke in their owne wayes ; when you see him to suffer a great part of the world to be damned, and to perish ; when you see him let the Churches to be made havocke of, you should be ready to say thus, *To him be glory for ever* : that is, you should not murmur against him, but glorifie him, and reverence him for ever : for he may

Matth. 20. 15,
16.

doe all things for himselfe. And this is the reason that is rendred, *Matth. 20. 15, 16. May not I doe what I will with mine owne?* He gives it there as the reason, why many are called and few chosen, why the *Jewes* were first, and the *Gentiles* last: why he lets goe many probable men, and chooseth the worst; saith he, *May not I doe with mine owne what I will?* Beloved, this difference is to be observed betweene the creatures and *God*; there is no creature can say of any thing, that this is mine owne, because he made it not, they are not the masters of them; but *God* may doe what hee will, what he pleaseth, because they are his owne. If *God* will take a few out of a Nation, and destroy all the rest, who can say any thing to him? they are his owne; as he is without all cause, so he is without all end. Now, as this is of use to justifie *God*, in that it is his property to be without all cause; so it may teach us;

Use 3.

We should do
nothing for
our owne ends
but for *God*.

That man may not doe any thing for his owne end, but he is bound to doe all for an higher end, as hee that made us hath appointed, for the efficient can make a thing to what end he please. You see it is so with men, as a knife is made to cut, a key to open, &c. and yet they are all of one materiall: so the *Lord* looking downe from heaven, he made of one heape of clay severall creatures, and appointed to every one his severall end, which end they must observe and aime at; and if they doe not, they wrong him that made them; and therefore it is hee destroyes them. And so it is with every thing that is made for an end; as fire,

that

that is made to warme a man, if it doe burne the house, we put it out; a vessell that is made to keep wine or beare, if it doe corrupt it, we lay it aside, and put it into one more wholesome: so doth *God*, he puts to every man his severall end, and therefore he givethem severall gifts, and severall callings: himselfe, indeed, is the generall end, but besides the generall, he appoints to every calling a particular end; to a Minister he saith, Goe, and feed my sheepe; if he goes, and feeds himselfe, and not the people; if he feed them with stubble, and not with hay, hee doth not attaine his end; and so may I say of every thing else; of a scholler, a Magistrate, a husband; they have severall places, and divers gifts given them, and all for their severall end, and if they aime not at their end, but worke for themselves, they are worthy to be destroyed: as a man, if hee hath an instrument that is crooked, and unfit for use, then hee casts it away, and taketh another; but if it be fit, he will lay it up for use, and he will say, let it not be lost: so doth the *Lord* with men, if they be pliable to him, if they will worke for the end that he hath appointed them, then he saves and preserves them; but if they will doe things for their owne end, it is the next way to destruction.

For observe this; for any man to do any thing for his owne end, is to arrogate that to himselfe, which is the *Lords*, who is without cause, which is an high kinde of idolatry. Let them consider this therefore, that labour that they may be rich; that labour that they might have outward excel-

lencie, and to be something in the flesh, that labour only for outward honour, for places of imployment, and credit in all things; so a scholler that is negligent, he saith, I shall make a shift to live; but hast thou not another end? art thou not made? art thou not a creature? is it enough for thee to live, and no more? so they that have their estates provided for them, they care not for learning, they say, they can live without it; but art not thou made? and is not this thine end, to serve God and men? So he that shall choose a calling or course of life, according to his owne fancie, not that which shall be serviceable to men, but that which pleaseth himselfe, let him aske himselfe this question; Am I not made? Am I not a creature? have I no other end, but my selfe? Therefore let men consider this, and looke to it; have I not chosen this course of life, and have I not an end appointed to me? That end is to be serviceable to God, and profit men: But if a man shall thinke with himselfe, what is the best way to live and provide for my selfe, and to get profit and wealth; these are idolatrous and sinful thoughts. God may doe all things for himselfe, because he hath nothing above himselfe; but if thou dost so, thou provokest him to wrath exceedingly.

But you will say, I doe all for this end, to serve God and men?

Thou that dost pretend this, that thou dost things to be serviceable to God and men, and not to thy selfe; thou shalt know it by this:

I If thou puttest thy selfe to things that are above

Object.

Answ.

Signes, where-
by a man
may know
whether hee
maketh God
or himselfe his
end.

above thee, it is a signe that thou doest it not for his sake, that hath appointed thee, but for thine owne.

Himselfe, to things too high

2 If thou art fit for an higher place, if thou retest in things that are beneath thee, for thy greater profit, thou seekest thy selfe, and not the Lord.

2
Resting in things too low.

3 If thou doest resist the providence of God, that when thou hast a calling, and art put in it, and thou puttest thy selfe out again for thy advantage, then thine end is thine owne selfe. *Paul* when he went to *Macedonia*, hee found but bad entertainment there, but he went, because he was sent. So *John*, he went to *Pathmos*, where the people were but few, and barbarous, yet he obeyed God, and went. So *Elijah*, when he was sent to *Ahab*, and to prophesie to the *Israelites*, among whom, for all that hee knew, there was not one soule, that did not bow his knee to *Baal*. *Ezekiel* and *Isaiah*, when they went to harden the people to destruction, yet they went willingly, because the Lord sent them; it was an argument that they did it not for themselves. A servant is not to doe his owne worke, he doth it as his master will have him to doe it; if he doth the things that his master bids him, and saith, I am his servant; and if he bid me to goe, I will goe, or if he bid me come, I will come; if he bid mee to keepe within doore, and to doe the meanest works, I will doe them; this is an argument that he doth not seeke himselfe. When a man is thus dependent upon God, willing to take employment, not above him, nor below him, nor

3
In putting a mans selfe from Gods employment for his owne advantage.

resist his providence, but willing to be guided by him, it is a signe that he seekes the *Lord*, and not himselfe.

4
In minding
too much
his owne im-
ployment neg-
lecting Gods
service.

Acts 6. 4.

4 Besides, let a man consider what he doth in these services that immediatly concerne the *Lord* himselfe. If a man shall study much, and pray little; if a man shall spend all his time in his calling about worldly businesse, and little time for duties to build up himselfe in knowledge, as in prayer and reading, &c. it is a signe that he doth it, not for the *Lord*, but for himselfe; for he that seekes not the *Lord*, in that which is done to his person, he doth it not in that which is done in outward workes; he that will not be faithfull in the greater, and that which *God* doth immediately command in his worship, he will never be faithfull in those things which are further off, that are of lesse consequence, *Act. 6. 4.* It was an argument they gave themselves in integrity to the ministry of the Word, because they gave themselves to prayer as well as it; they did, as it were, divide the time between both; if we were to preach only, say the Apostles, we could then wait upon Tables, but one halfe of our time is to be taken up in prayer, the other in preaching: and if you thus divide the time, it is a signe you look to the *Lord*.

5
In grieving
most for the
losse of that
that concernes
himselfe.

5 Besides, consider what it is that troubles thee? what a man aimes at, if he lose his end, that grieves him, when his worke is done; if this bee thy trouble that thou hast lost some credit, or profit, then thine end is thy selfe; but if this bee thy grieve, that thou hast not done it in such a man-

manner, that others may receive profit and advantage by it, it is a signe that thou diddest it not for thy selfe, but for *Gods* glory.

6 Besides, if a man considers what it is that doth make things pleasant, and gives amabilitie to that, which is harsh in it selfe. Labour in it selfe is sweet to no man, unlesse there be something in it that sweetens it: now consider what that is, if in it thy eye is upon thy wealth, that comes by it; if thou studiest hard, and if thou preacheest much, and it is for the praise of men, thou seekest thy selfe, and thy reward is in it; but if thou lookest up to the *Lord*, if thou doest it, because he sees it, and knowes it, and that he may say; *I know thy worke and thy labour*; it is a signe that thy end in it, was the *Lord*, and not thy selfe.

7 From whence doest thou looke for wages? from *God* or from men? Whence come those complaints of the unthankfulnessse of friends and pupils, and those wee doe good to? but because we looke to men, and not to *God*. For if we did looke to *God* for our reward, their thankfulnessse or unthankfulnessse would be of small moment to us: for doth the Nurse nurse the child for it own sake only? doth shee looke for reward from the child, or from the mother that putteth it to nurse; if you looke for your reward from men; they are your end; but if you looke for it from the *Lord*, their encouragements or discouragements will not much move you.

8 Againe, consider wherein thy minde resteth, for that which a man makes his end, therein his

L 4

minde

6

In sweetning
his labour by
somewhat that
concernes
himselfe.

7

In looking for
reward from
men.

Simile.

8

In resting in
that which
concernes
himselfe.

minde resteth, and in nothing besides : a husbandman, though he doth plow and sow, &c. yet he rests not til he comes to the harvest : he that hews stone, and squares timber, doth it, and resteth not till the house bee built : therefore, doe thou consider with thy selfe, in all thy workes, what it is that gives rest to thy thoughts ; if thou doest say, I have now wealth and riches enough, and means enough, I have gotten what I aimed at, and now my soule is at rest ; if thou sayest, I have now honour and name enough, my children be well provided for ; and therefore your soules rest in this ; then this was your end, and not the *Lord* ; whereas you ought to say, though I have provided for my children, yet doe they feare the *Lord* ? are they brought home to him ? My trade hath brought mee in much, but how serviceable have I bene with it ? I have much credit and estate, but what glory hath it brought to *I E S V S C H R I S T* ? So he that is a Minister ; it is true, I have enough, enough credit, enough for estate, but what is this ? have I brought any glory to the *Lord* ? have I converted any ? if thy heart can have no rest, but in the *Lord*, and in the things that belong to the *Lord*, it is an argument that thine eye was upon him.

Remember this, that seeing we are made, seeing we have an higher cause, and that to be without cause belongs to *God* alone ; therefore wee must carry our selves as servants ; as it is said of *David*, *hee served his time* ; hee did nothing for his owne end, but he carried himselfe as a servant, he did

did not say; I will have so much pleasure, and then serve *God*; he did not cut the *Lord* short, but hee served his time, hee gave the *Lord* the whole day. It was the comfort that I E S V S C H R I S T had, when he was to goe out of the world, *Iohn* 17. 4. *I have glorified thee on earth, I have finished the worke that thou gavest me to doe*; that is, I was as a servant, and I chose not my worke, but it is that which thou gavest me, and I have not done it by halves, but I have finished it; therefore glorifie thou me. So if thou canst say it, when thou goest out of the world, that will be thy comfort at that day; but if not, remember that it is the *Lords* manner of dealing, when men will seeke themselves, and their owne end; hee layes them aside, as wee doe broken vessels, fit for no more use, and he takes another. If there be any here, that can say so, that the *Lord* hath laid thee aside, and taken thy gifts from thee; remember, consider with thy selfe, that hadst thou used them to his glory, and made him thy end, be sure that he would not have laid thee aside, but that he would have used thee. Beloved, we see it by experience, that men of small parts, yet if they had humble hearts, and did use them in the simplicitie of their spirits to *Gods* glory, then he hath enlarged them, and used them in greatest employments. Againe, on the contrary side; men of excellent parts, they have withered, because they did not use them to *Gods* glory, therefore he hath layd them aside as broken vessels.

Ioh. 17. 4.



THE NINTH SERMON.

EXODVS. 3. 13, 14, 15.

13 *And Moses said unto GOD ; Behold, when I come unto the children of Israel, and shall say unto them ; The GOD of your Fathers hath sent me unto you, and they shall say unto mee, What is his Name ? what shall I say unto them ?*

14 *And GOD said unto Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel ; I AM hath sent me unto you.*

15 *And GOD said moreover unto Moses,*
Thus

Thus shalt thou say unto the children of Israel; The LORD GOD of your Fathers, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob hath sent me unto you : this is my Name for ever, and this is my memoriall unto all generations.

The third Attribute of GOD.

A third Attribute of God.
His Eternity.



WE come now to a third Attribute, and that is the *Eternity of GOD*; for God doth not say, He that was, but *He that is, hath sent me unto you.* He that is without all cause, the efficient and finall, he must needs be eternall; he that hath no beginning nor end, must needs be eternall: and besides, in that he saith, *I am that I am*, not I am that I was, it must needs be that hee is without succession.

Doctr.

God is eternall

1.

2.

3.

Therefore from hence we may gather, that *GOD is Eternall.*

In handling of this point, we will shew you, First, wherein this consists.

The reason, why it must be so.

The differences.

The

The consecratories, that flow from these distinctions of eternitie.

For the first, you must know, that to eternitie these five things are required:

It must not only have a simple, but a living and most perfect being. For eternity is a transcendent property, and therefore can be in none, but in the most excellent and perfect being, and therefore it must be a living being. This we have expressed in *Isai. 57. 15.* *Thus saith the high and loftie one, that inhabiteth eternitie, whose name is Holy, I dwell in the high and holy place, &c.* As if he should say; there is no house fit for him to dwell in, that is high and excellent, but only the house of eternitie. Where eternity is compared to an house or habitation, to which none can enter, but God himselfe, because he onely is high and excellent; all the creatures are excluded out of this habitation.

It is required to eternity, that there be no beginning; which description you shall see of it in *Psal. 90. 2.* *L O R D, thou hast beene our dwelling place in all generations; before the mountaines were brought forth, or ever thou hadst formed the earth, or the world; even from everlasting to everlasting thou art G O D.*

And here also you have the third expression; and that is, to have no ending, he is not only from everlasting, but to everlasting.

There is no succession: as, suppose all the pleasures that are in a long banquet, were drawne together into one moment; suppose all the acts of mans understanding, and will, from the beginning

4

I

Five things required in eternitie.

I

Isai. 57. 15.

2

Psal 90. 2.

3

4

Iohn 8. 58.

ning of his life to the end, could be found in him in one instant; such is eternity. *God* possesseth all things altogether, he hath all at once, *Ioh. 8. 58.* *Verily, verily I say unto you, before Abraham was, I am:* As if hee should say, there is no time past, present, or to come with me; he doth not say, before *Abraham* was, I was, but I am, and therefore he is eternall.

5

Psal. 90. 2, 3.

He is the dispenser of all time to others; he is *Lord* of all time, all times do but issue out of him, as rivers from the sea; he dispenseth them as it pleaseth him, *Psal. 90.* compare verse 2. and 3. together, *Before the Mountaines were brought forth, &c. even from everlasting to everlasting, thou art GOD. Thou turnest man to destruction, and sayest; returne yee children of men.* He sets time to the sonnes of men; where we shall see that this is the property of him, that is eternall, to set times and seasons to men, &c.

2

The reasons
why *God* must
be eternall.

The reason why *God* must be eternall, is this, because he is what he is of himselfe, he is without all cause, and therefore can have no beginning or ending; and therefore he must of necessitie be without all motion, and without all succession, for all succession presupposeth motion, and all motion presupposeth a cause and effect; for whatsoever is moved, is either moved from no being to a being, or from an imperfect, to a more perfect being; that is, to be moved to an higher degree: now *God* that hath nothing in him to be perfected, is not capable of a further and higher degree.

The

The third thing is the difference between the eternitie of *God*, and the duration of all creatures, which consists in these particulars :

They, even the best of them, have but an halfe eternitie, they are not from everlasting, though they are to everlasting.

That eternall duration that they have, is not intrinsecall to them, it is dependent, they receive it from another.

They cannot communicate it to another, nor extend it beyond themselves; the Angels, though they bee eternall, yet they cannot make other things to be eternall ; *God* onely can doe this.

All the acts of the creatures, all their pleasures and thoughts, and whatsoever is in them doe admit a succession, a continuall flux and motion ; but in *God* it is not so ; he is as a rocke in the water that stands fast though the waves move about it ; so is it with *God* : and though the creatures admit of a continuall flux and succession about him, as the waves doe ; yet there is none in him. And these are the differences between the eternity of *God*, and the duration of all the creatures. Now followes the fourth thing.

The conspectories that flow from hence, they are these two :

If this be the eternity of *God*, then to him all time, that is to come, is, as it were, past, *Psal.* 90.
4. *A thousand yeares in his sight are but as yesterday, when it is past* : that is, a thousand yeares that are to come, they are to him as past ; they are nothing to him. And againe, a thousand yeeres that
are

3
Foure differences between the eternity of *God*, and the duration of all creatures.

1

2

3

4

4

Conspect. 1.
He possesseth all things together ; and all time is present and as it were past with him. *Psal.* 90. 4.

are past, are as it were, present to him, as we heard before: *Before Abraham was, I am.* For he possesseth all things together; by reason of the vastnesse of his being, to him all things are present. As he that stands upon an high mountaine, and lookes downe (it is a *simile* that the Schoole-men often use;) though to the passenger that goes by, some are before, some behinde, yet to him they are all present. So though one generation passeth, and another commeth; yet to *God*, that inhabits and stands upon eternity, they are the same, they are all present, there is no difference. And then this followes from hence, that to *God* no time is either long or short, but all times are alike to him; therefore he is not subject to any delays or expectances; he is not subject to any feares, for they are of things to come; nor to the translation of griefe, or pleasure, or the losse of any excellencie, that before hee had not, as all creatures are; therefore we should consider of the excellencie of *God*, to give him the praise of it: this use is made of it, in *1 Tim. 1. 17.* *Now unto the King eternall, immortall, invisible, and the only wise GOD, be honour, and glory for ever and ever, Amen:* As if he should say; this very consideration, that *God* is eternall, should cause us to give him praise: and so is that in *Isai. 57. 15.*

To *God* no
time is either
long or short.

1 Tim. 1. 17.

Isai. 57. 15.

Consect. 2.

Eternitie
makes good
things infinite-
ly good, evill
things infinite-
ly evill.

Eternitie makes that which is good, to be infinitely more good than it is, and that which is evill, to be much more evill; and that not onely in respect of duration (that which is good for a weeke, is better for a yeare; and an evill, when it

con-

continues an infinite time; it is infinitely more evil,) but also in regard of that collection into one, which is found in those things that continue to eternitie: as when all joyes are collected into one heape, and all griefe into one center; so that you shall joy as much in one instant, as ever hereafter; so that though the thing be still but the same, yet the continuance makes it infinitely more good.

Seeing eternitie is a propertie of *God*; wee should learne hence, to minde most the things that are eternall, for they are, of all other things, of the greatest moment, because they doe most participate of this transcendent propertie of the almightie. *God* is eternall, the soule is eternall, heaven and hell are eternall; therefore they are more to be regarded of us. You shall see this in *1 Ioh. 2. 17.* as a reason why we should not minde the things of the world; because *the world vanisheth, it passeth away, and the lusts thereof* (saith the Apostle;) that is, looke upon all the things below, and both the things passe, and your affections and desires passe, that which you love to day, to morrow you will not love; therefore love them not, regard them not, for they are of a flitting and passing nature, but *he that doth the will of the L O R D abides for ever*; and therefore we are to minde such things most: such as the King is, such are his subjects, and such are the rewards and punishments that he gives. Now *God*, hee is eternall, *1 Tim. 1. 17. To the King eternall, immortal, invisible, and only wise G O D, be honour and*

M

glory

Pse 1.

To minde more
those things
which are
eternall.

1 Ioh. 2. 17.

1 Tim. 1. 17.

glory for ever. And as he is an eternall King, so he hath given to us, his subjects, to be eternall, as the soule is; and he hath given punishments, and rewards eternall; hell is an everlasting prison, and heaven is an eternall Palace; therefore these are the things most to be regarded of us. And if wee would but thoroughly consider that these things are eternall, it would effectually draw our mindes to the things that are above. A man that comes to an Inne, if he can get a better roome, he will; if not, hee can be content with it, for hee saith, it is but for a night; so your habitation here is but for a night: if you can have a better condition, *use it rather*, but if not, be not much moved, for it is but for a night. In worldly things the shortnesse of them makes us to undergoe them cheerefully. An apprenticeship that is hard, a man will indure it, for hee saith it is but for a time; so things that are pleasant, if they be but of short continuance, wee regard them the lesse. Now our time that we have here, in respect of eternity, is shorter than an apprenticeship, nay, than a night, nay, shorter than an houre. Now put the case, that a man should have an houre given him; and it should be said to him; as thou spendest this houre, so thou shalt live all thy dayes; what would not a man doe, or what would he not suffer? how carefull would he be to spend this houre well? Now this life is not so much as an houre to eternitie; and therefore why should we not be carefull how we spend this houre, seeing it shall be with us for ever according as wee spend

1 Cor. 9. 25.

spend it? 1 Cor. 9. 25. *Every one that striveth for the mastery is temperate; now they doe it to obtaine a corruptible crowne, but we an incorruptible.* Thus he reasoneth, If men that use these *Olympian* gaines, if they will endure so much hardship and abstinence, accustome their bodies to heat and cold for the race before-hand, and doe all but for a crowne, that will last but this life at the most; and shall not we (saith he) for an incorruptible crowne? Beloved; If wee would sit downe but one halfe houre, and consider seriously what eternity is, it would make us to neglect all temporary things, which now we are so affected with. It is eternitie, my brethren, and the consideration of it, that doth set an high price upon grace, and gives the just weight to sinne, but it makes all other things exceeding light; for this is a true rule; that untill we come to apprehend sinne, as the greatest evill in the world, we are not truly humbled, and it is eternitie that makes it to be so; for (as was said before) eternitie makes an evill infinitely the greater. Now if you looke upon all other things, as honour, and disgrace, and the favour of men, they reach but a little way, but to the end of this life, at the utmost; but if you looke to the reach of grace and sin, they reach (as it were) a thousand thousand miles beyond it. Grace reacheth to eternitie, and sinne reaches to eternitie, and therefore these are the things that a man should be busied about. What a shame is it for a man to grieve for some outward crosses, and to rejoyce much

for some preferment here; and not to regard or be affected with eternity: It is the phrase that the Apostle Paul useth, he calls it *mans day*; *I care not to be judged by mans day*; and indeed it is but a short day; and what is it to that eternitie I looke for? What is it to that *God*, with whom I must live for ever? therefore I care not what men say of me, but I rather thinke what the eternall *God* thinkes of me, and what will be thought of mee in that Kingdome where I must live for ever. If a man were in *Turkie*, or in some other remote place, to trafficke there a while, hee would not care what the men of that place thought of him, for hee saith, this is not the place where I must live: so doe you but consider, that this is not the place where you must live, and then of what moment will it appeare to you, what men say of you? Beloved, if the soule were mortall, there were some reason that you should make provision for it here; but seeing it is immortall, you ought to make a proportionable provision for it, even for ever: for the body you are apt to make provision, a *viaticum* beyond the journey; but consider, that you have an immortall soule, which must live for ever, and you must make some provision for it, to carry it so long a journey. It is our Saviours exhortation, *Ioh. 6. 27. Labour not for the meat that perisheth, but for the meat that endures to everlasting life, &c.* As if he should say; if you had no other life to live but this, then you might seeke the things of this life, as glory, honour, pleasure, &c, but these things perish, and the

Ioh. 6. 27.

the taste of them perisheth, as the sweetnesse of meat in the eating; but (saith our Saviour) *seeke those things that will abide for ever*: you have an everlasting life to live, therefore you must make some provision answerable thereunto: As for the body, the soule weares it but as a garment, and when it is worne out, the soule must have a new suit of apparell one day.

Well, seeing *God* hath brought this point to our hands this day, let me but prevaile with you so farre, as to set some time apart the following weeke, where you may enter into a serious consideration of eternitie, the very thinking of it, will be of great moment to you; for looke what the object is, such is the soule, about which it is conversant; high objects lift up the soule to the *Lord*, and make the minde answerable to them, and low objects make the minde like to them. Now eternitie is an high object, and it will worke in men high mindes; and hence it is, for the want of this consideration, that when a man comes to die, and sees eternitie before him, how it doth then so amaze the soule of man? I have seene it by experience: I knew one who said, *If it were but for a thousand yeares, I could beare it, but seeing it is to eternitie, this amazeth me.* Behold, if you would consider, that after many thousands of yeares are past, yet you are to begin as at the first; if men did consider this seriously, would they let their eternall estate depend so upon uncertainties. And let them consider this, that are yet strangers to the life of *God*, that if death should come, they should

1 Cor. 7. 29,
30, 31.

not escape eternall death: it is good to keepe our thoughts upon this, and it would make us not to hasten after the things of the world, as we doe; and for thy sinne thou doest on so, there are three things to be considered in it: First, the pleasure of it; is as the speckled skin of the Serpent: Secondly, the sting of sinne: and thirdly, the eternity of that sting. Now looke not thou upon the *pleasure of sinne, that endures but for a season*, but consider the hurt that comes from sinne, and then consider the eternity of it: a candle in a darke night makes a great shew, but when the Sunne comes, it vanisheth, and is nothing; so would all these things that wee doe so affect now, if they come before eternity in our thoughts: it is great wisdome in this kinde to husband our thoughts well, 1 Cor. 7. 29; 30, 31. *Vse this world, as not using it, for the fashion of this world passeth away*: that is, minde them not much, be not much affected with them, one way or other, either in joy or grieve, let them be such as if they were not; for why? they are temporall things, passing things, things that continue not: for that is the thing I gather out of that place, that the *Lord* would not have our thoughts to be bestowed upon them, but so remissely, as if not at all, because there are eternall things, and set your minde upon them, *for the time is short*: As if he should say, thou hast not so much time to spare; the time is short, and you have businesse enough another way; there is water little enough to runne in the right channel, therefore let none runne beside; and the things
that

that should take up your minds, are sin, and grace, things that are eternall. It is a pitifull thing that the noble intentions of eternall mindes should be bestowed so ill upon these flitting things, which are nothing to eternity? A man that hath not much mony in his purse, but onely for to provide necessaries; when one comes and askes him to borrow any, he will say; I have no more than to buy me food and rayment, or if he hath his rent to pay, and no more; if one should come to borrow any of him, he saith, no, I have no more than to pay my rents. So saith the Apostle there; you have no such spare time, no such spare affections, that you can bestow them else-where, but bestow them upon things that endure to eternall life.

And further to move you to this, consider the shortnesse and vanity of this life, how all mankinde are hurried and rapt with a sudden motion to the west of their dayes. Our fathers went before us, we follow them, and our children follow us at the heeles, as one wave followes another, and at last we are all dashed on the shore of death: and withal, consider the vanity that al conditions are subject unto; whether they be mountaines or valleyes; if mountaines, they are subject to blasts, to be envied; or if valleyes, to be over-drowned, oppressed, and contemned; yea, the things that we prize most, honour and pleasure; what doe they but weary us, and then whet our appetite to a new edge? Consider the men that have beene before us; many men that have beene like a greenetree, but now the floud of their wealth is

I
Motives here-
unto.

dried up, they and their goods have perished together.

2.

Consider in the second place, what eternity is; here the body is corrupted with diseases, and the soule subject to vexation; but that life is sure, composed and constant, and there is no variablenesse in it; and if we desire life so much, why doe we esteeme this life that is but a span long, and neglect that which is so spacious.

3.

Consider the errand, upon which you are sent into this world, and be not put aside from it, by any needlesse occasions (as they are all when they come into competition with this) which hinder our thoughts, and our actions, as farre as they belong to eternity: and indeed all the world spend too much of their time upon by-busineses, and they are hampered with them before they are aware, still making our selves new worke; so that we make this life, which is short enough of it selfe, shorter than it is, wearying our selves with anxious griefes, labour and care: thus men did before us, and thus we are ready to doe, therefore we had the more need to take heed unto it.

Vse 2.

God then hath time enough to fulfill his promises, and his threatnings; therefore not to be offended though he stay long.

If God be eternall, then be not you offended, because you see that he stayes long, either in giving reward, or in executing judgement on men for their sinnes; for with him no time is long, there is no succession with him; therefore say not, because you feelee nothing for the present, there are great promises made, but you finde no performance; and there bee many judgements threatned, but none executed; doe not you therefore

fore say, that your rewards are neglected, or judgement passed over, and that *God* hath forgotten. For here you see, that with *God* no time is long or short, there is no succession with him: you have the same use made of it, *Isai. 40. 27, 28.*

Isai. 40. 27, 28.

Why sayest thou O Iacob, and speakest O Israel; My way is hid from the LORD, and my judgement is passed over from my GOD? There is the objection, that which is in the hearts of men: Now you shall see what answer is made to it in the following verse, Hast thou not knowne? hast thou not heard that the everlasting GOD the LORD, the Creator of the ends of the earth fainteth not, neither is weary? there is no searching of his understanding. The meaning is this; To us indeed the time is long, either when reward is deferred, or when the punishment, or the execution of sentence against evill works is deferred; but with *God* it is not so.

Now that which makes it seeme long to us, is,

1 Partly the passions, and restlesnesse of the mind, (for that is motion) but *God*, he is without al motion or passion, and therefore nothing is long.

2 Again, not only we are subject to motion, but the things that we have to doe with, they are subject to motion, and passe away, and therefore they seeme long to us: for time, you know is nothing else but the measure of motion; and therefore where there is motion, there is time, and no while else. Now to us that are in motion, and to the things that we have to doe with, a thousand yeares are a thousand yeares; but in *God* there is no motion, nor flux; and therefore a thousand
yeares

2 Pet. 3. 4. with
8, 9.

yeares with him, are but as one day : *God* is neither in motion himselfe, nor are other things as in motion to him ; but wee are moved, and the things we have to doe with, are moved ; and if either, there must be motion, for if the ship moves : though the waters stand still ; or if the waters move, though the ship stand still, there is motion ; but *God* stands still, and all things stand still to him likewise. Doe not wonder therefore that the Churches lye so long in misery, that the injuries of the Saints are so long unrevengeed, doe not accuse *God*, doe not mistake him, doe not thinke amisse of him, doe not thinke that hee is forgetfull, and doth not remember, that hee is slacke, and doth not regard, that hee cannot, or will not helpe. Beloved, it is not so ; you shall see the very same use made of it, 2 Pet. 3. if you compare vers. 4, and 8, 9. together : *In the latter dayes there shall come scoffers, &c. saying, where is the promise of his coming ? for since the Fathers fell asleepe, all things continue as they were from the creation, vers. 8, 9. But be not ignorant of this one thing, that one day is with the LORD as a thousand yeares, and a thousand yeares as one day. The LORD is not slacke concerning his promise (as some men count slacknesse) but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. It is not slacknesse in God: For (saith the Apostle) a thousand yeares with him are as one day. We thinke it a great matter, that the Church should lye so long, and cry, How long LORD ! and yet no remedie, saith the Apostle, thinke not much*

much at it; *For a thousand yeares with him are but as one day.*

If God be eternall, then consider with whom you have to doe, even with him whose love and enmity are eternall; with him, whose sovereignty and power is eternall: if a man be angry, we regard it the lesse, if we know it is but for a fit; but consider what it is to have to do with him whose love and enmitie are eternall. Therefore learne, not to regard men as wee doe, but to regard the Lord only, and that in these three respects:

1. Learne to trust the Lord, and not man, for God is an everlasting refuge, *Psal. 146. 3, 4. Put not your trust in Princes, nor in the son of man, in whom there is no helpe, &c.* that which they can doe for you, is but for this life at most; trust in him that is able to defend you for all eternitie; for he that made heaven and earth, hee continues for ever. This use you have made of it in *Psa. 90. 1. LORD, thou hast beene our habitation for ever and ever*: as if hee should say, Lord, thou wast an habitation (that is, a refuge, as our house is) to the Churches; thou wast so in *Abrahams* time, in *Pharaohs* time. Consider, that God is not onely an habitation to his Church from generation to generation, but also from everlasting to everlasting.

2. Learne from hence likewise to feare him; feare him that can cast body and soule into hell for ever; his eternitie should make us to feare him. *Feare not man, Isai. 5. 13, 14. Why? because he is of short continuance*: and if he can do you any hurt, it is but for a short time, for he shall be made as the grasse;

Vse 3.
Consider you have to doe with a God, whose love and enmitie are eternall.

And therefore, first, to trust in God, and not man.
Psal. 146 3, 4.

Psal. 90. 1.

Secondly, to feare him.

Isai. 5. 13, 14.

grasse; but feare the *Almighty* GOD, who laid the heavens, and stretched the foundations of the earth. Use the *Lords* arguments, they are the arguments that can work on the soule; it is the holy Ghosts argument why we should feare him, because he is eternall, as the opposition in that place shewes.

1 Ioh 2.17.
To serve God,
and to doe his
will.

3 Labour to serve him, 1 Ioh. 2.17. *The world passeth away, and the lusts thereof, but hee that doth the will of the LORD abides for ever*; that is, the world cannot make you to abide for ever, it passeth away; if you fulfill the lusts thereof, if you fulfill your owne will, you are not able to continue your selves, but you will passe away: what should wee doe then? why, fulfill the will of the *Lord*, consider what he would have you doe, and so you shall abide for ever.

Use 4.
To comfort
our selves a-
gainst the mu-
tabilitie of
things here
below.

If God be eternall, then we should learne hence to comfort our selves, when we looke upon the mutabilitie that we and all creatures are subject unto in this vale of misery, it is a thing that may comfort us exceeding much; if wee serve him who is constant, without change, who is eternall, that can make up the changes that we are subject unto; it is the use that is made of it, in *Psal. 102. 11, 12. My dayes are like a shadow that declineth, and I am withered like grasse; but thou, O LORD, shalt endure for ever, and thy remembrance unto all generations.* Why doth he put these two together thus? my shadow, and Gods enduring for ever, &c. as if he should say, this is my comfort, that though I am of short continuance, yet God with whom I shall live for ever, hee is eternall, and abides

Psa. 102. 11, 12.

abides for ever. It is as if the beame should reason thus; though I am brickle and fading, yet the Sun that maintaines me, abides for ever: or, if the streame should reason thus; though I may be dried up in Summer, yet the fountaine that maintaines me continues for ever: So, though men be subject to change, yet the *Lord*, that maintains them, is immutable, and abides for ever. You that have the life of *Christ* in you, have the beginning of this eternity; and though the old building be pulled downe, yet you have *a building not made with hands, eternall in the heavens*; even as when one skin fals off, another comes on: and what though the outward man perish? yet the inward man growes daily more and more, till it come to perfection. This is not only a comfort to us, but also it is a great motive, and we should use it as a great argument to *God*; that because we are subject to change, yet because hee is immutable, therefore he should helpe us, *Psal. 102. 26, 27. The heavens shall wax old, as doth a garment, but thou endurest for ever and ever*; therefore cast me not off in the midst of my dayes: as if he should say, *Lord*, thou hast Time enough to bestow, thou art full of eternitie; the heavens that seeme to be of long continuance, yet are nothing to thee; therefore I pray thee to fill up my wants, and make me eternall with thee; so because thou inhabitest eternity, therefore comfort mee, *Isai. 57. 15. Seeing God is eternall; learne hence to know that he is the Lord of all Time.*

Doe not thou looke upon Time as belonging

to

Psa. 102. 26, 27.

Isai. 57. 15.

Use 5.

God is the Lord
of all time, ap-
points seasons,
and we are not
to looke on
time to come
as ours.
Psal. 90. 5.

James 4. 13, 14

to thee, but to him, he overflowes all; it is the phrase used in *Psal. 90. 5. Thou carriest them away as with a flood, they are as sheepe, &c.* that is, all times are subject to him, he over-reaches them, and makes them long or short, as it pleaseth him; he is not only in himselfe eternall, but hee is the lord of all, and hee disposeth all times, and appoints the seasons to every thing: if hee be thus, then take heed of looking upon future times, as thine owne; thou breakest in now upon the *Lords* prerogative, if thou looke upon future times as thine, and sayest with the rich man in the Gospel, *now soule take thy rest*; this is sacrilege against God. It is, as if a man should say, I have three thousand acres of land, when he hath not three foot, or if a man should say, I have three thousand pound, and hath not three pence. It is the use made of it in *James 4. 13, 14. Goe to now yee that say, to day, or to morrow, we will goe into such a Citie, &c.* Whereas yee ought to say, if the *Lord* will, we shall live, and doe this or that, if hee will give us leave to come in upon his ground. This phrase is out of use with many men, as clothes that are out of use, we are unwilling to weare them; but *Christians* should bring them into use againe, and say, if the *Lord* please; let them labour to doe this in feare and trembling. Thou shouldst thus thinke of time, thou shouldst looke upon it, as on a large field, given by God, and nothing of it belonging otherwise unto thee; and looke what ground the *Lord God* gives thee, thou art to sow seed in it, and apply it to seeke him, that thou mayest receive an harvest

harvest in future time ; and let men not say, I will
repent and turne to *God* hereafter ; but doe it pre-
sently in feare and trembling. Boast not of time ;
why doest thou deferre the time ? thou breakest
into the *Lords* right, and oftentimes he cuts
thee off for it, because thou breakest
into that, which doth nothing
belong unto thee.

(* *)
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THE

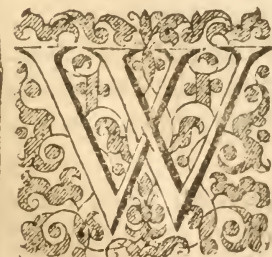


THE TENTH SERMON.

EXOD. 3. 13, 14.

And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent mee unto you, and they shall say unto me, what is his name; what shall I say unto them?

And God said unto Moses, I AM, THAT I AM: And he said; thus thou shalt say unto the children of Israel, I AM hath sent me unto you.



COME now to the next Attribute; and that is the *Simplicity of God*: he is without all composition, without any parts, not having soule and body, as wee have, not being compounded of substance and accident, as wee are, but hee is
A a simple,

The fourth Attribute of God,
His Simplicity.

simple, without all composition. Which I gather out of these words; I AM, WHAT I AM: that is, whatsoever is in mee, it is my selfe. I am a pure act, all being, a whole, entire, simple, and uniforme being, without parts, not like to the creature: for the best of them is compounded of actions, and qualities, but whatsoever is in me, it is my selfe.

God a Spirit,

John 4.24.

Now in this simplicity, and immixture of *God*, wee will first fall upon that which the Scripture sets downe in plaine words, *Ioh. 4.24. God is a Spirit*: that is, hee is not mixt, hee is not compounded of body and soule, as men are, but he is a Spirit. The word Spirit, both in the Hebrew, Greeke, and Latine tongue, doth signifie, breath. A breath is indeede a body, but because it is the finest body, the most subtile, and most invisible, therefore immateriall substances, which we cannot otherwise conceive, are represented to us under the name spirit, or breath.

What kinde of spirit.

Besides, this is to be added, though *God* be said to be a spirit, yet he is not properly a spirit as Angells are; for an Angell is a creature, and though it want a body, and be a spirit, yet it is a created substance: but yet because that is needfull to the pure, and uncompounded nature of *God*, therefore he calls himselfe a spirit, as Angells are, and our soules are.

4 Properties of a spirit.

To shew you what a spirit is, these foure things are to be considered.

I.
Invisible.

1. It is proper to a spirit to be invisible, impalpable,

palpable, not to be discerned by any sense. Therefore *Christ* bids his Disciples to feele him: *Behold my hands and my feet, (saith he) that it is I my selfe, handle and see; for a Spirit hath not flesh and bones as I have.* A Spirit is that which is withdrawne from the perceivance of any corporeall sense whatsoever, and in this sense *God* is called a Spirit, because he is invisible: and therefore *Moses* is said to see, *him that is invisible*, not by any bodily eye, but by the eye of faith.

Luke 24.39.

2. Every Spirit moves it selfe, and other things also: The body is but an earthy piece, that is not able to stirre it selfe at all, as you see it is when the soule is gone out of it, it is the spirit, that both moves it selfe, and carries the body up and downe where it listeth, and it moves it selfe with all speede, and agility, because it findes no resistance. Bodies, beside their elementary motion upward and downeward, have no voluntary motion, they cannot move themselves whither they will, as spirits doe: And this I gather out of *Ioh. 3. 8.* the *holy Ghost* is compared to the winde, that blowes where it listeth.

2.
It moves it selfe
and other
things.

Iohn 3. 8.

3. It is the property of every Spirit to move with exceeding great force and strength, and with much vehemency, so that it farre exceeds the strength of any body. Therefore in *Isay 31.* speaking of the strength of the *Egyptians*, hee saith, that *they are flesh, and not spirit*: as if hee should say; all flesh is weake, but a spirit is strong. Therefore you see, the Divells, that

3
It moves with
force and
strength.
Isay 31.3.

are spirits, what strength they have; as the man in the Gospell, that was possessed, it is said that *he could breake the strongest bands*, and you see it commonly in those that are possessed, and you reade, how he threw downe the house over *Iobs* children. This is the strength of a spirit, exceeding the strength of any body.

4.
It is not held
in any place.

4. It insinuates it selfe, and enters into any bodily substance, without all penetration of dimension; that is, it is not held out of any place, by reason of a body that is in it; it may be in it, though the place be otherwise full: as, you see, the soule is in the body, you shall finde no where an empty place, the body is euery where whole; yet the spirit insinuates it selfe into every parr, and no body can keepe it out. And so *God*, hee is invisible, not seene by any eye, hee moves himselfe, and all things in the world, as he lists; and he doth what he doth with exceeding great strength; and, he fills every place, both heaven and earth; what bodies soever be there, yet hee may be there notwithstanding. And thus you see in what sense this is to be understood, *G O D is a Spirit*.

Now we will come to apply this.

If *God* be a Spirit, first then this we may gather from it:

Use 1.
Gods eye is chiefly upon the spirits of men: and our care therefore is to keepe our spirits fit for communion with God.

1. That his eye is chiefly upon the spirits of men. There are many things in the world, which his hand hath made: but that which he chiefly lookes to, is the minde, and spirit of man. Whereas a man consists of two parts, a
body

body and a spirit, it is the spirit that is like to God: and in regard of the spirituall substance of the soule, it is said to be made after his Image, and therefore in *Heb. 12.* God is called, the *Father of spirits*: He is the Father of the body also, he made that, but the meaning is, that hee is *πατὴρ ἐξ ὁχλῶν*, Father over spirits, because hee guides and nurtures them, being most like to himselfe: as the sonne is like the father, so they are like to him, and therefore he most regards the spirits of men. As you may see when *Samuel* went to anoint *David* King, and all the sonnes of *Iesse* came before him, those that were much more proper than *David*, God tells him, that he did not looke upon the persons of men, nor upon their *outward appearance*, hee heedes them not; what then? he sees the soule and spirit of man; the *Lord looketh upon the heart*, and according to that he judgeth of them; *1 Sam. 16. 7.*

Heb. 12.

1 Sam. 16. 7.

Now, if his eye be chiefly upon the spirit, thou shouldest labour to let thine eye be chiefly still upon thy spirit, and so thou shalt most please him. Let thy eye be upon thy soule, to keepe it cleane, that it may be fit for communion with him, who is a spirit. This should teach you to look to the fashion of your soules within, because they are likest to him, and carry his image in them; he is a father of them in a speciall manner, and they are that whereby you may have communion with him, in that which is most proper unto him, in spirituall exercises and performances.

Object.

How that is to
be done,

Ans.

I

2 Cor:7, 1.

But, you will say, what is it that you would have us to doe to our spirits, to have them fit for the *Lord*, that he may regard them, and that they may be like to him?

1. Thou must scoure and *cleanse them from all filthinesse*. 2 Cor. 7. 1. *Having therefore these promises, (dearely beloved,) let us cleanse our selves from all filthinesse of the flesh, and spirit, perfecting holinesse in the feare of God.* There is a pollution, which the Apostle speakes of, which pollution he divides into two kindes, of the flesh, and of the spirit: both of these thou must labour to be cleansed from, but specially that of the spirit, if thou wouldest have it fit to have the *Lord* to delight in: for he being a spirit, doth most regard those actions which are done by the spirit; and therefore that is the thing that mainly thou shouldest looke to.

Object.

But what is that pollution of spirit, or what is that which doth defile it?

Ans.

2 Pet: 1. 4.
Lust defiles
the spirit.

Every thing in the world defiles the spirit, when it is lusted after. 2 Pet. 1. 4. *Having escaped the corruption that is in the world through lust: that is, the world, and all things in the world, and all the parts of it, they doe then corrupt the spirit, defile, and soile it, when the soule of man hath a lust after them.* You might meddle with all things in the world, and not be defiled by them, if you had pure affections, but when you have an inordinate lust after any thing, then it defiles your spirit; therefore in *Titus* 1. 15. the Apostle speakes of a *conscience defiled*. And in

Titus 1. 15.

Mat.

Mat. 15. 19. faith our Saviour, *Out of the heart proceed evill thoughts, murthers, adulteries, fornications, thefts, false witnesse, blasphemies; these are the things which defile a man.* Hee doth not speake onely of actuall adultery, or murther, but even of the sinfull dispositions of the soule: even these are things that defile the spirit in *Gods* sight, who looks upon them as you doe upon outward filthinesse with the eyes of your body: So that every inordinate lusting of the soule, doth defile the soule.

Mat. 15. 19.

But is not this rule too strait? We are commanded not to murther, nor to commit adultery: this is the commandement: and why should you say, that every disordered affection doth defile the soule, and that it is more regarded by *God* than the outward actions?

Object.

You must know that the tenth commandement doth strike against these abominations; *Thou shalt not lust*: and so it is translated, *Rom. 7.* so that these lustings of the spirit, are those that defile the soule. You see that *God* hath spent a whole commandement against them. And indeede, all the actuall sinnes committed by us simply considered in themselves, as committed by the body, are not so hated of *God*, as the pollution of the spirit is. Nay, I dare be bolde to say, that the act of adultery, and murther, is not so abominable in *Gods* eyes, as the filthinesse of the spirit; this is more abominable in the sight of *God*, who is a spirit, than the act of the body; for it is the spirit that he mainly looks to.

Ans.

The tenth commandement against lust, *Rom. 7.*

Actuall sinnes committed by the body are not so hated of *God* as the pollution of the spirit.

Indeed the act contracts the guilt; because the lust is then growne up to an height, so that it is come to an absolute will and execution. Therefore, if these lustings doe presse into the soule, wee should put them out againe, and reject them with shame and griefe: for *God is a Spirit*, and beholdes the continuall behaviour of thy spirit.

Againe, the injury which you offer to others, though in it selfe it be a great sinne, yet that inward brooding of it in thy heart, plotting mischief, that boiles within thee, while it hatcheth rancour and revenge, this is that which he hates, though thou shouldest never commit any actuall sinne this way. *Iam. 4. 5.* you have this phrase used, *The lust of the spirit to envie*: that is, the bent of the spirit, and inclination of the minde, which looks upon the gifts of others, that outshine them, so that they lust to have that light put out, that their candle might appeare above it; though they act nothing, yet this is abominable to him.

And that I might not deliver this without ground, consider:

There is nothing so pleasing to *God* as a broken heart, *Isa. 57.* Now the breaking of the heart is nothing else, but the severing betweene the heart and sin. As when you see an artificers worke, wherein many parts are glued together; if it should fall downe, or the glue be dissolved, then they all breake to pieces; so when the lusts that are in our soules are thus severed, this

James 4. 5.

3 Reasons or
considerations
proving it.

I

A broken spirit
pleaseth God.
Isay 57.

this pleaseth the *Lord*: not that the affliction of a mans spirit is pleasing to the *Lord*, but the separation of sinne from his soule, when the soder that joynes a sinfull action and the heart together, when this is dissolved, this doth please the *Lord*. And by the rule of contraries, if this be true, then it is true, on the other side, that when the spirit is glued by any lust to any inordinate thing, it is most hatefull to *God*: and the stronger the lust is, the stronger is the glue; and therefore a man the more he is tyed to this world, and hath such strong lusts, the more he hath this uncleannesse and pollution of spirit in him. And therefore as a broken heart is most acceptable to *God*: so a spirit that is knit to any inordinate object, by the thing that it cleaves to, it becomes most hatefull and abominable to him.

2. Consider, that although a lust left at liberty, when *God* hath taken off the chaine, and suffers it to doe what it will, doth contract more guilt, and doth indeede more hurt to mankinde; yet he that hath a heart as full of lust and filthynesse, is no lesse abominable, and odious in *Gods* sight. Take a wolfe, that runnes up and downe, and kills the sheepe, that wolfe is abominable, and every one cries out against him; but a wise man that sees a wolfe tyed up in a chaine, hates that as much as he did the other: for he knowes that he hath the same nature, and would doe as much hurt if he were let loose. So we may say of men, whose hearts are full of lusts, *God* it may be, hath tyed them up, so that they breake not forth;

2

Lusts restrained as hatefull to *God* as lusts that have liberty.

Simile.

forth; yet these lusts are abominable and hateful in his sight, though they doe not so much hurt, nor breake so many commandements. Therefore let them consider this, that live under good families, or good Tutours, or in good company, commonly they are as wolves tyed up, they cannot breake forth so into outward acts, it may be, they are restrained by reason of some bodies favour that they would not lose, or the like, but yet they give way to the spirit within, that rangeth and lusteth up and downe; and this is therefore defiled in Gods sight.

3.
Lusts of the
spirit full of the
spawne of sin.
James 4. 1.

3. Consider, that these lusts of the Spirit, are full of the spawne, and egges of sin: that is, they are the mother sin: they are very pregnant with actuall sinne. *Iam. 4. 1. From whence come warres and fightings among you? cometh they not hence, even of your lusts that warre in your members?* Concupiscence is but as the lust of the Spirit, which concupiscence is full of actuall sinnes, and brings them forth when occasion is given; *Iam. 1. 15.* And therefore it is more hated than an act is, which is but one, which hath not so much spawne in it: and therefore you ought to cleanse your spirit from this pollution.

James 1. 15.

Quest.

But how shall we doe this? to get our spirits thus cleansed?

Answ.
Directions for
cleansing the
spirit.

I.
Finde out the
pollution.

You must search out the pollution of the spirit. For the spirit of a man is a deepe thing, and hidden, full of corners and crannies, a lust and pollution will easily hide it selfe in it; therefore thou must finde it out and confesse it. Doe as

David

David did, goe to *God*, and say, *Lord* search, and try me see if there be any wickednesse in me: as if he should say, if I could, I would search my owne heart, but I cannot doe it enough, it is too deepe for me, therefore doe thou come and doe it; I will open the doores, as a man useth to say to the officers that come to looke for a traytour, Do you come in, and search if there be any here, I will set open my doores; so saith *David* here. So, when a man would cleanse his heart from the pollutions of his spirit, let him doe on that manner; remember, that to hide a traytor is to be a traytor thy selfe; therefore labour to find it; and when it is found, confesse it to the *Lord*, and lay a just weight upon it. What though it never breakes forth into outward actions? say to the *Lord*, O *Lord*, I know that thou lookest to the spirit, and art conversant about it; to have a polluted spirit, is an abomination to thee. This is a thing that wee should doe, and wee are oftentimes to blame in this, in our prayers: for wee confesse our actuall sinnes, and doe not confesse the pollution of our spirits to the L O R D.

But you will say, we would faine have some directions to finde out this uncleannesse of our spirits.

Quest.

Consider what ariseth in thy spirit, when it is stirred at any time, and there thou shalt finde what the pollution of the spirit is. Set a pot on the fire, & put flesh into it; while it is cold, there is nothing but water and meat, but set it a boiling, and then the scum ariseth. It is a similitude
used

Answ.

How to finde
out the unclea-
nesse of spirit.
Simile.

Ezek: 24. 11,
12.

used in *Ezek. 24. 11, 12*. I say, observe what ariseth in thy spirit, at any time, when there is some commotion, when thy spirit is stirred more than ordinary, now every temptation is, as it were, a fire to make the pot boyle, any injury that is offered to us, this makes the scum to arise, now see what ariseth out there, and when any object comes to allure thee to sin, see what thoughts arise in thy heart, as the thoughts of profit or preferment, so that when such an opportunity comes, it stirres the spirit, and sets it on boiling; consider what then ariseth in thy heart, and thou shalt see what thy spirit is. And that which thou art to doe, when thou findest it, is to confesse it to the *Lord*, and suffer it not to come into outward act; cast it out, suffer it not to boyle in: *Ezek. 24. 13.*

Ezek: 24. 13.

2.

Hate the pollution of spirit.

When thou hast done this, thou must not stay here: but thou must labour to loathe and hate that pollution of spirit. There are two things to be hated by us; the sin, that we looke upon as a pleasant thing; but there is besides, thy inclination to that thing, and that is the pollution of thy spirit, and that thou must hate and loath; thou must not only hate the object that is offered to thee, but above all thy selfe also, and the uncleanness of thy spirit. Thus it is with every one, whose heart is right, *Ezek. 36. 21. You shall loathe your selves in your owne sight for your iniquities*: that is, when a man begins to looke upon himselfe, and see the pollution of the spirit in him, he begins to grow to an indignation

Ezek: 36, 31.

tion against himselfe, (as that is the fruit of godly sorrow, *2 Cor. 7.*) he findes his heart so disposed, that he begins to quarrell with his heart, and to fall out with it; and to say; What? have I such a heart that will carry me to sinne? that will not onely carry mee to sinne, but to hell? Hee begins to loathe himselfe, hee would not owne his owne selfe, if he could; he would goe out of himselfe, he is weary of his owne heart: such a hatred and loathing thou must have of this pollution of spirit that is in thee.

2 Cor. 7.

How to loathe
this pollution.

And this thou shalt doe, if thou wilt but consider, what evill this pollution doth bring thee, and what hurt filthinesse hath done to thee: a man can hate a disease of the body, and cry out of it; and why should not men doe so of the soule? It is our sinne that is the cause of all evill, it is not poverty, or disgrace, or sicknesse, but it is sinne in thy poverty, sinne in thy disgrace, sinne in thy sicknesse: so that if a man could looke upon sinne as the greatest evill, and that doth him the greatest mischiefe, he would hate that above all things. And here remember not onely to doe it in generall, but to pitch thy hatred chiefly upon thy beloved sinne. Be ready to say of that, as *Haman* of *Mordecai*, what availeth it me, if *Mordecai* yet live? If we could doe so with our beloved lusts, and come to such a hatred of them as *Haman* had of *Mordecai*, to hate that beloved pollution, which cleaves so fast to thy spirit, this were a blessed thing, and all is nothing without it.

Thou

3.

Kill the pollution of spirit.

Simile.

Thou must yet goe a step further, that is, to get it mortified, to get it utterly cast out, flaine and killed, not to suffer it to live with thee: thou must doe with such a pollution of thy spirit, as thou doest with thine utter enemy, whom thou followest to death, and wilt have the law upon him, and wilt be content with nothing but his life: So when thou hast found out thy sin, then goe this step further, to have it out before the Lord, and cry against it, and say, that it is his enemy, and thy enemy, and an enemy to his grace; it hath sought thy life, & thou wilt have the life of it before thou hast done: and give not over till thou gettest it utterly cast out, and an utter separation betweene thy soule and it; so that if there should come a temptation to it againe, if there should be pleasure presented on the one hand, and threatnings on the other, that yet then thou mightest be able to say, rather any thing than this sin, than this lust, it is my greatest enemy, that hath done me thus much mischief; so that thy soule not only loathes it, but thou wilt not suffer it to live in thee; this is that which we ought to doe, if we would cleanse our spirits.

4.

Pray against it.

When a man hath done all this, thou must goe to *God*, and beseech him that hee would melt that soder, as it were, that he would make a dissolution, that he would sever thy soule, and the lust that cleaves so fast to it. That which made the soule, and the object to cleave so fast together, is lust, that is the soder; which like unto soder must be melted with fire: *Ifay 4. 4.*
When

Ifay 4. 4.

When the Lord shall have washed away the filth of the daughters of Sion, and shall have purged the blood of Ierusalem from the midst thereof, by the spirit of wisdom, and by the spirit of burning: that is, the holy Ghost, who is as fire, that melts the solder, and loosens it; & also the word, *Ier. 23. 24.* & so also in *Mal. 3.* Christ there is compared to fire, and to Fullers sope, and all to expresse the divers ways that the Lord hath to cleanse our spirits from sin. Sin cleaves to the soule as drosse to the gold: now the spirit of burning cleanseth and purifies it; yea it doth it violently; and therefore it is said to be a hammer also in *Ieremy*. Again, sin sinks in as a deep stain, therefore Christ is as sope to cleanse it. And therefore goe, and say to God, Rather than I should not be cleansed, Lord cleanse me with the fire of affliction: as it is also called, *Zach. 13. 9.* And I will bring the third part, saith the Lord, through the fire, and will refine them, as silver is refined, and will try them, as gold is tryed. It were best (my beloved) if you would yeeld to the Spirit, and the Word, that they may cleanse you before his sight: For if they will not do it, he will come with the fire of affliction, & it is better that you should be so dealt with, than that your soules, being still uncleane, should perish for ever.

To fit thy spirit for the Lord, that is a spirit, and the father of spirits, thou must goe yet one step further; thou must labour to beautifie it, to seek to adorne it with all spirituall excellencies. Now if thou wouldest beautify it by any thing, seeke not for outward excellencies, as clothes,
fine

Ier. 23. 24.
Mal. 3.
The spirit as
fire:

Zach. 13. 9.

2
Adorne the spi-
rit with spiri-
tuall excellen-
cies.

Isay 66. 2.

1 Pet. 3. 3.

Prov. 3. 22.

fine apparell, or adorning in the sight of men, but seeke such an excellency as is futable to the spirit: seeke not other things, for they are such things that *God* regards not. So that, as every man seeks some excellency or other, that which thou art to seeke is, to get spirituall excellency, such as may beautifie thy heart; for that which is outward, *God* regardeth not. You shall see an excellent place for this, *Isay* 66. 2. *All these things hath my hand made*, saith the Lord, *but to this man will I looke, even to him that is poore, and of a contrite spirit, and trembleth at my word.* When the Lord looks upon all things here below, *My hand hath made them*, saith he, and I can dispose of them as I will: but what is it, of all them, that I doe esteeme? a spirit that is fashioned, and beautified with inward ornaments, so that it trembles at my word, that is the thing which I regard. So 1 *Pet.* 3. 3. you have a comparison there of outward excellencies, and of the spirituall decking of the inward man, which the Apostle preferreth, because that is a thing that is esteemed of by *G O D*. *Whose adorning*, saith the Apostle, *let it not be that outward adorning, of plaiting the haire, and of wearing golde, or of putting on of apparell: But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meeke and quiet spirit, which is in the sight of God of great price.* So it is said of wisdom, *Prov.* 3. 22. *It shall be life to thy soule, and grace to thy necke:* that is, *wisdom* adorns the soule in the sight of *G O D*, therefore that is the excellency

excellency that is chiefly to be sought by us, even thus to adorne thy soule.

And there is good reason for it: for if thou consider what thy body is, and what thy spirit is, thou shalt see, that all these things that doe adorne the outward man, are not the excellencies to be sought after. Indeed there are divers kindes of those excellencies; they are of three sorts. First, excellency of *clothes*, and *building*, and such gaudy things, which children and vaine men and women are sensible of. Secondly, great *titles*, and *honours*, and great rewards, which a higher sort of men are capable of. Thirdly, the excellency of *learning*, and *knowledge*, and *skill* in *arts* and *sciences*; and this also is but an outward excellency: for though it be seated in the spirit, yet it inables onely to outward things. These are not the excellencies that thou shouldest seeke for: but it is an excellency of the spirit thou art to regard: looke to thy spirit what that is: for as the spirit is, such is the man. *Perfectio mentis est perfectio hominis*, this is the proper excellency: the body is but, as it were, the sheath for the soule; a man is said to be more excellent, as his soule is excellent: the excellency thereof is a mans proper excellency, and every one should labour to excell in his proper excellency. Other excellency is but an outward excellency, this excellency is that which is intrinsecall to a man; the other are but adventitious, they are not proper, and are not that which makes the difference, as this doth. *The righteous*

Outward excellencies not to be sought after.

Outward excellency of 3 sorts.

Simile.

Nothing but
the adorning
of the spirit
commends us
to God,

Iam: 2, 5.

is more excellent than his neighbour: as if hee said; there is a difference of honour, but all these are but accidentall differences, as men differing in cloath: the essentiall difference is the spirit, and that is it which God regards, and by this thou excellest thy neighbour. All other excellencies are but as when a mule or an asse having goodly trappings, should boast it selfe against the horse, which is a goodly creature, because it hath goodly trappings; or as if a mud-wall, that the Sunne shines upon, should boast it selfe against a wall of marble that stands in the shadow. Therefore consider of this, that so thou maist labour to beautifie thy spirit; if there were no other reason, but that he is a Spirit, and that he beholds the excellency of the spirit, this were sufficient. Take all other excellencies in the world, they make thee onely excellent in the sight of man; but this makes thee excellent before God, this is a solid thing, all the glory of the world is but *zavh dozn*, empty glory, as being esteemed vaine and empty men; but that which makes thee excellent before God, is this. As it is, *Iam. 2. 5. Hath not God chosen the poore of this world rich in faith, and heires of the kingdome which hee hath promised to them that love him?* As if hee should say, that which makes men glorious, is their faith and holinesse within, that is the thing that makes us excellent in Gods sight, and inables us to doe higher workes: all other things habilitate us but to the things of this life, but grace makes thee strong, and makes thee to
serve

serve the Lord with feare and reverence, Heb. 12.

Heb:12:28.

28. And therefore sayes the Apostle, *If there be any vertue or praise, thinke of these things: Phil.*

Phil:4:8.

4.8. though the world seekes other things after their owne fancie, yet seeke you after these things; this is the excellency that wee should seeke, for this adorne thy spirit. And now if I should aske any man, whether is it not better to have *Gods* image renewed in him, and to be like to him, than to have the excellency of humane knowledge? every one would say, that to have *Gods* image renewed in them, were the best: but then why doest thou not busie thy selfe about it? why doest thou not labour for it? why doe you studie much, and pray so little? So if I should aske another, whether grace, or outward excellency were better? he would say, grace: but then why doe you not bestow some time about it, to get it? It is a great signe that the heart is right, when wee can judge aright of things as *God* judgeth of them, and of the excellency that is to be sought by us. 2 Cor. 5. It is made a signe of a *new creature*, that hee doth judge aright of *spirituall things*. 1am. 1. 10. It is made a signe of a man converted to *God*, when hee is *brought low*, that is, hee is drawne from that high esteeme of outward excellency, which before he had; when hee sees that they are but fading flowers, things of no worth: and thus the soule gets strength to it selfe.

2 Cor:5.

James 1. 10.

When thou hast *cleansed thy spirit*, when thou hast adorned it with such *spirituall beauty*, so

3
Let the spirit
rule.

2 Cor. 6: 12, 13

that *God* is delighted in thee : then thou must goe yet further : thou must let it have rule, and dominion; thou must let it have the upper hand of the body in all things. Let thy spirit be still advanced, that is, let it not be drowned with the body, but be emergent still above it, kept from all base affections, let it be cleare from all those mists and corporeall drosse, that is; from those bodily affections of meat, drink, uncleannes, sports, pastime, &c. wherewith the body is delighted: for this spirit is the most excellent thing in thee, therefore it is meet that it should have dominion, that it should not be brought into subjection, no not by any spiritual lust, that ariseth from the spirit, that the body is not capable of; much more then a shame is it to be brought into subjection by any bodily lust, that wrongs the *Father of spirits*. 1 Cor. 6. 12, 13. *All things are lawfull to me, saith the Apostle, but I will not be brought under the power of any thing. Meat is for the belly, and the belly for meat, but God shall destroy both it and them.* His meaning is this, I see that it is not convenient for me to eate flesh; I doe not deny but that I have a desire to eate flesh as well as others, but because it is not convenient, therefore I will bridle that appetite: for, *Meat is for the belly, and the belly for meat, but God shall destroy both it and them.* If that appetite should prevaile, the body would rule over the soule: but that I will not suffer, that my spirit should be brought into subjection by any bodily appetite. And consider, what an unrea-

unreasonable thing it is, that the spirit should be brought under the body. There are but two parts of a man, and they draw us two wayes: the spirit drawes us upward to the *Father of spirits*, (as it is a spirit:) and the body drawes us downeward. Now consider which should have the upper hand, they will not goe both together. Now know this, that if the spirit be under the body, it will breede confusion, and be thy destruction in the end. It is so in other things; looke into the Common-wealth, if you should see *servants riding, and Princes going on foot*: looke into nature, if the fire and aire should be below, and the water and earth above, what confusion would there be? So is it in this case. The Apostle compares them to brute beasts, *2 Pet. 2. 12.* (and the wise man compares them to a *City, whose walls are broken downe*, so that there is an utter ruine.) Saith the Apostle *Peter*, in the place forenamed, that *they as naturall brute beasts made to be taken and to be destroyed, who speake evill of the things they understand not, and shall utterly perish in their owne corruption*: that is, if a man will come to this, to suffer such a confusion as this, they shall even be served as brute beasts are: Indeed, if it were with us, as it is with beasts, we might give liberty for these corporall appetites to rule over the soule: as, take a horse, if he hath no rider, then you blame him not, though hee runne, and kicke up and downe, for he is a beast, and hath no rider to sit him; but when he is under the bridle, then, if hee doth not doe that

Confusion
when the body
rules the spirit.

2 Pet. 2, 12:

which he should doe, you blame him. But a man hath reason to guide him, and he hath grace to guide reason: now to cast off both these is more than brutish. Consider also, that all things, the more refined they are, the better they are; for they come neerer to the nature of a spirit. So then doethou looke upon thy selfe; and say with thy selfe; the more that the spirit within me is advanced, the more it is suffered to rule, without impediment, it is the better for mee. To give you an instance or two, that you may see the practise of the Saints in this case: *Iob*, hee saith, *I esteemed thy word as my appointed meales, &c.* I will rather restraints my body in this, than I will suffer my soule to want that which belongs to it; as he saith for eating and drinking, so saith *David* for sleepe; *Mine eyes prevent the morning watch, that I might be exercised in thy statutes*: that is, rather than my soule should not doe its duty, I will deprive my body of sleepe: So *Iesus Christ*, *Iohn 4. 34.* *Iesus saith unto them, my meate is to doe the will of my Father, and to finish his worke*: (this he said when the time of eating was past, and they brought him meate to eate:) his meaning is, I will be content to neglect my body, to doe that which is the worke of my spirit, the worke of my Father. And such is his owne advice: seeke not the loaves, saith he, nourish not your bodies, *labour not for the meate that perisheth*: but looke that thy soule get the better in all things.

Iohn 4. 34.

object.

But how shall I know this, whether my soule doth rule or no?

When

When the bodily appetite, and inclination shall arise so high, as to rule the sterne of the soule, and the actions of it, then the body gets rule over the soule: but when these shall bee subdued, and ruled, and guided by the soule, when they shall be brought to that square, which the spirit within shall set downe, then the spirit rules over the body.

But inclinations of my body are strong, incessant and prevailing, and I cannot rule them: what must I doe then?

Thou must doe in this case as Saint Paul did, who *kept under his body* by violence, as men use to tame horses; wee should *keepe it downe*, wee must take heed of carnall lusts, they will keepe the body too high, as a horse may be too lustie for his rider: yet so, as on the other side it must not be kept too low, but onely the soule must have dominion over it, for it is the instrument of the soule, and therefore it should alwayes be subject to the principall agent: As it is said of a servant, that hee should not be *supra negotium*, nor *infra negotium*, but *par negotio*, not above, nor below, but fit for his businesse: so ought the body to be the soules servant. Beloved, consider this, doe but thinke what your soules are, that you should suffer them to be thus in subjection; thinke what a shame it is, that these bodily affections should so overrule the spirit that is made like to God, the soule, that shall live for ever, the soule for which Christ dyed, that is better than all the world beside; thinke I say,

Ansiv.

How to know
when the spirit
ruleth.

Object.

Ansiv.

The body
must be kept
downe, yet not
too much.

with your selves, what a sencelesse and unreasonable thing it is, that this heavenly borne soule should be subject to a little walking earth, and that a peece of clay should rule over it? Are not men, in this kinde, like to beasts, subject to sensuality, that eat that they may play, and play that they may eat? and the soule is not considered all this while, how it is a spirit, that is like to *God* himselfe, who is a Spirit. Alas, what is the body to it? It is in it as in a prison: such is the body to the soule, not to be regarded in comparison of it. Therefore adde this to the other, that the soule may still be advanced, and that it suffer not bodily actions to bring it into subjection, lest you be as *bruit beasts*, subject to sensuality, *made to be taken, and to be destroyed.*

F J N J S.

THE

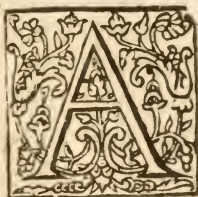


THE ELEVENTH SERMON.

EXOD. 3. 13, 14.

And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent mee unto you, and they shall say unto me, what is his name; what shall I say unto them?

And God said unto Moses, I AM, THAT I AM, &c.



Second use from this point is this: If God be a spirit, then his dominion, government, and providence is chiefly exercised on the spirits of men. It is true, his providence is over all things that belong to us: but, as he is in himselfe a Spirit, so he puts forth, and exerciseth this power of his principally in guiding the spirits of men, and

in

Vse 2.

His government chiefly exercised on the spirits of men.

Rom: 14. 17.

Psal. 13. 14. 15

Spirituell
iudgements
the greatest.

in that you are chiefly to observe his providence toward you. And that you shall see in *Rom. 14. 17. The kingdome of God, that is, his rule and government, is not in meate and drinke, for they are outward things, and hee that is a spirit, regards them not; but it is in righteousness and peace, and joy in the holy Ghost: that is, in the things that belong to the spirit, therein is his kingdome, and dominion chiefly exercised. So also, Psal. 33. 14, 15. From the place of his habitation hee looketh downe upon all the inhabitants of the earth: hee fashioneth their hearts alike, hee considereth all their workes.* Marke it, when God looks downe from heaven, and beholdes the children of men, the chiefest thing that he doth, wherein his government is exercised, is, in that hee fashions their hearts and spirits: and therefore those eternall subjects of his that live with him for ever, are spirits, as the Angels, and the soules of men. Therefore if thou wouldest observe the will of the *Lord* toward thee, and wouldest see, wherein his providence is chiefly exercised, looke upon thy spirit upon all occasions; that is, what bents, what inclinations, what hopes, and desires hee hath put into thy soule. If you looke upon men in the world, you shall see them divers in their spirits; one man lusts after riches, honour and preferment; another after gaming, sporting and drinking: now looke upon this temper of spirit as the greatest judgement of all others. Again, looke upon the spirits of other men, they are fashioned a contrary

contrary way, to deny themselves, to seeke grace, and avoid sinne; to be content to have God alone, to doe his worke, to leave their wages to God, to live a painfull life, serving God, and men with their sweetnesse: this is a quite contrary spirit, and this is the greatest blessing, as the other the greatest judgement. Therefore you shall see, that when the Lord is angry with a man, so that his anger is wound up to the highest peg, then he gives him over to this judgement: as it is, *Pf. 81. 12. So I gave thee over to their owne hearts lusts, and they walked in their own counsells*: that is, my judgement shall be executed upon their spirits, to leave them to an *unjudicious minde*. Againe, on the other side, when the Lord would doe a man the greatest kindnesse, then he fashions his spirit another way. *Deut. 30. 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord with all thine heart, and with all thy soule, that thou maist live*: as if he should say, when I mind to doe you a kindnesse, then I will thus fashion your hearts aright. So *Ezek. 36. 26. A new heart also will I give unto you, and a new spirit will I put within you, and I will take away the stony heart out of your bodies, and will give you an heart of flesh*. The Scripture is plentiful in this. Therefore if thou wouldest observe what the Lord is to thee, looke how he fashions thy spirit: if thou findest that hee leaves thee to unruly affections and lusts, and leaves thee to be glued to that from which thou shouldest be divorced; or that he hath left thee in bondage
to

Psal. 81. 12.

Deut. 30. 6.

Ezek. 36. 26.

2 Tim. 4, 22.

to the feare of men, as a snare to thee, there is no greater judgement in the world than this, as the contrary is the greatest mercy. Therefore in 2 Tim: 4. 22. *Paul prays, The Lord Iesus Christ be with thy spirit*: as if he should say, this is the greatest mercy that I can wish thee, and the greatest good that GOD can doe thee, and therefore hee wisheth GOD to *be with his spirit*.

Proved by 3
Demonstrati-
ons,

I
Outward
things dispen-
sed promiscu-
ously.
Eccles: 9, 1.

Now to set on this point a little further, and to make this plaine to you: you shall see it in these three things.

1. Because all other things, as riches, poverty, health, sicknesse, &c. he dispenseth these promiscuously, so he gives riches to wicked men, &c. because as it is Eccles. 9. 1. *His love, or hatred, cannot be knowne by these things*. Whence I reason thus: That wherein the love and hatred of GOD is most seene, therein his providence chiefly exerciseth it selfe: but in the fashioning of the spirits of men, there, and there chiefly, is his love and hatred most seene; for other things come alike to men, *to him that sacrificeth, and to him that sacrificeth not*.

2
The guiding
the spirit be-
longs onely
to God.

2. The disposing of other things is much in the power of men. A Prince, or a man hath power to kill, or to save, hee can give riches, and honor, and take them away at his pleasure: But to rule the spirits, to compose, and guide the apprehensions, and affections of the soule, that belongs to GOD alone; a man is no more able to doe it, than to rule the raging sea. For

as it is proper to G O D alone, to compose the winde, and to rule the waves: so it is proper to him alone to rule the turbulent affections, to compose, and guide them. If there be any disordered affection in the heart, as an immoderate love of any thing, or an impatient desire to any thing, who is able to remove it, but the *Lord* who is a *Spirit*? So, who can implant holy affections in thee, but he alone? as, for example, *to thinke a good thought*, a man cannot doe it without him, who is *the Father of spirits*: so to perswade a man, no man can doe it, it must be the *Lord*, as *Noah* saith; *God shall perswade Iaphet to dwell in the Tents of Sem*. So to see the hainousnes of sin, and the evill of it, no man can do it but by the spirit of G O D: as it is said, *Ioh. 16.9, The Spirit convinceth men of Sin*. So to will this, or that, which is good, *it is he that works both the will and the deed*. A man cannot mourne for sin without the Spirit of G O D, and he cannot choose but be swallowed up with worldly grieve for worldly losses except G O D keepe him, he cannot feare G O D, and he cannot choose but feare men, except *God* guides his spirit; for this is one of *Gods prerogatives royall*, to rule in the affections, and apprehensions of men.

Iohn 16.9.

3. Because the guiding of a mans spirit, is of the greatest consequence of all other things else. Now *God* is a wise commander, and therefore he will not exert, and put forth his power, but in things of greatest moment: and indeed the guiding of our affections is all in all to us. For, in a
mans

3
The guiding of
the spirit of
greatest consequence.

The apprehen-
sion makes e-
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mans outward estate, what things soever befall him, all are nothing; but what his apprehension is of them, and how hee is affected with them, makes them crosses or comforts: if a mans spirit be whole, the greatest crosse is nothing, and the least is intolerable, if his spirit be broken. As, againe, what are all pleasant things, if a man hath not a heart to apprehend them? As to *Paul*, what was all his persecution? as long as his spirit was whole within him, he carried it out wel: & what was *Paradise* to *Adam*, and a kingdome to *Ahab*, when their spirit was broken? It is the apprehension that makes every thing to a man heaue, or unheaue, pleasant or unpleasant, sweet or sower: & therefore this is the use to be made of it, to behold *Gods* providence chiefly on our spirits, and not onely on our owne spirits, but what he doth upon the spirits of others also. It is a thing we stumble at, when we see a wicked man prosper, and carry all things in the world before him; wee should not say, where is *Gods* providence, and the truth of his promise? but see what he doth upon the spirit of that man. If thou seest such a man more malicious to the Church, and children of *God*, and growing more carnall, and abominable in his courses, therein is *Gods* curse seene more, than in all the dispensation of outward curses: for that treasure of sinne which he layes up for himselfe, will draw on a treasure of wrath, which will be expended upon them in due season. Therefore behold your spirits alwaies and *Gods* providence upon them. *Lam. 3. 65.*

Lam. 3. 65.

Give

Give them sorrow, or obstinacy of heart, thy curse upon them: the words signifie, which is thy curse upon them. Therefore if you see an obstinate heart in a man, that is the greatest curse of all. As in receiving the Sacrament, there we do pronounce a curse to him that *receives it unworthily*, and profanes the *Lords body*: but, it may be, he goes on and sees it not; but now looke upon his spirit, and see how *God* deales with that, whether his heart doth not grow harder, and more obdurate, which is the greatest curse. You may observe this every where. If thou seest one that hath a vaine and idle spirit, that cannot studie, that cannot pray, that cannot choose but be carried away by an unruly lust to this or that thing, beleeve it, this is a greater judgment than all the diseases in the world, than all shame and disgrace, that we account so much of, than poverty and crosses: as it is the greatest mercy on the other side, when a man is able to serve *God* with an upright heart, & to be sincere in all his carriage. Thus it is with men, and this thou shouldest observe in thy selfe also from day to day. Let us not observe so much, what accidents befall us, what good is done to us, or what crosses we have, (it is true indeed *God* is seene in all these things:) but chiefly looke what *God* hath done to our spirit, what composing of minde, or what turbulency of affections, or what quietnesse, what patience, or what impatience; and for this be chiefly humbled, or be chiefly thankfull: for to take away from Christ the praise of sanctification,

cation, is as much as to take away the praise of his redemption. Herein thou shalt see his love or haired manifested to thee; his greatest judgement, or his greatest mercies.

Vse 3.

Iohn 4. 24.
Worship him
in spirit.

Rom. 1. 9.

What it is to
serve God in
the spirit.

Col. 3. 16.

The third Vse is that which the Scripture makes of it, *Iohn 4. 24.* If God be a Spirit, then *worship him in spirit and truth.* What it is to worship GOD in spirit and truth, you shall see if you compare this place with that in *Rom. 1. 9.* For God is my witness, whom I serve with my spirit in the Gospel of his Sonne, that without ceasing I make mention of you alwayes in my prayers. The meaning of it is this. When Paul had taken this solemne asseveration, GOD is my witness, &c. doe not think, saith he, that I have done this feignedly, I am no such man; for in preaching the Gospel of *Iesus Christ, I serve God in my spirit:* that is, I doe it not for by-ends, not in appearance and sight of men, or the like, but I doe it in my spirit, that is, plainly, heartily, and sincerely. So that to worship God in spirit, is, to have a plainnesse, and sincerity in our worshipping him, that is, to doe it heartily what we doe to him, in our praying, and worshipping him; when it is not formally, and customarily done, but our spirit seconds it within, this it is to worship him in spirit. So that the scope of our exhortation is, that you would worship God chiefly in your spirits. As it is said of singing Psalmes, *Col. 3. 16.* Admonish one another in psalms, & hymnes, & spirituali songs, singing with grace in your hearts, &c. that is, let your spirit joyne with the outward performance. And the ground

ground of it is, because *G O D is a spirit*, and therefore hee beholds at any such time, when you come before him, the inward behaviour of your spirits: that is, he observes when you come to preach, or pray, what squint-eyed ends, what vaine glory, what respect to men you have. Yea, he observes how farre naturall conscience leades you, so that you doe it as a taske, out of custome, &c. hee observes what worldly-mindednesse, and carnall affections creepe into the soule, at that time, that makes you either to post off the duty, or else to doe it in a customary manner. All this doth he behold, he lookes to the inward carriage of the spirit: and therefore do you look chiefly to the inward carriage, to the inward frame of your minde.

But what is that more particularly?

I will shew it to you in these three things.

1. See that thy spirit be as neare him as thy lippes are. *Isay 29. 13.* Hee complaines of a sort of people, that *draw nigh unto God with their mouth, and with their lips doe honour him, but have removed their heart farre from him, and their feare towards him is taught by the precepts of men.* So *Ier. 12. 2.* *Thou oh Lord art neare in their mouth, and farre from their reines.* Now if thou wouldest worship him in spirit, see that thy spirit be as neare him as thy words are. As, for example, in prayer thou confessest thy sinnes, and professest that thou doest hate them, thou prayest for mortification, and grace, & for weanednes from the world; herein thy words and Gods will doe

Particularly in three things.

Quest.

Answ.

I

The spirit must be as neare God as the lips
Isay 29. 13.

Ier. 12. 2.

Instances of
drawing neare
with the lips
only.

agree, they are consonant, when yet, it may be, the inward inclination of thy heart is farre enough off from these expressions; therefore bring thy spirit neare to *God* as thy lips are, and then thou worshippest him in spirit. To shew you more plainly what this farnesse off of the spirit is; take a covetous man, & put him upon the rack of any exigent, where hee must part with all to save his life, he wil say as much as need to be in this case, that hee is willing to part with all; but his heart is set as close to his wealth, as ever it was before, so that he is loath to part with any thing. And take a thiefe that comes before the Iudge, he confesseth his fault, and begs pardon, and saith that he will do so no more: but yet his heart sits as neare to his theft, he is as farre from honesty as ever he was before. So take a man, when he comes into some exigent, (for that usually is the time) as at the receiving of the Sacrament, or at his day of death, he comes and professeth to the *Lord*, that hee will follow no more his wicked courses; but he will become a new man; here his words draw neare: but looke to the bent and inclination of his heart, to the radicall constitution of it, and that is farre from holinesse, there hee sits as close to his sinne as he did before. Therefore, if thou wouldest *worship God in spirit*, take care that thy spirit draw neare to him upon all such occasions, as thy words doe. A man in his ordinary course, it may be, prayes, and his prayers are good; but how farre his heart is from *God*, that his life shewes.

shewes. It is a strange thing, that at the Sacrament, men come and make confession of their sins, and yet their spirits are far from it, and that their practise shewes. Consider this, if any such be here; you are the men that the Prophet doth speake to, *you draw neere to God with your lips, but your heart is farre from him.* And this is the first particular.

When you worship G O D with all the might and strength, and indeavour of your minde, and all the faculties of them, this is to worship G O D *in spirit.* 2 Sam. 6. 14. It is said of David, that *hee danced before the Lord with all his might*: it was a worship of G O D, a spirituall worship of G O D, wherein David, by his outward act of dancing, did expresse his exultation, and rejoycing in the L O R D. Now the text saith, that he did this with all his might, with al the might of his spirit: (for so you must understand it.) It is a Metaphor taken from the body, when a man useth all his strength and might to doe any thing, hee unites all the forces of his body to it: so a man *worshippeth God in spirit*, when all the faculties of the soule are concentrated and united together in the performance of such a dutie. And therefore it is called a *wraffling with the Lord*, as Iacob did: and it is called a *striving with God*, as Paul saith, that you *strive together with me in prayer*, Rom. 15. 30. that is, when the soule, and the minde are joyned all together, when he bends the whole soule to the worke, as a man when he wraffleth, puts forth all his

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strength,

2.

To worship
God with all
the strength of
the minde.

2 Sam. 6. 14.

Rom: 15. 30.

Acts 20.

strength, this is to worship G O D in spirit. Such an expression you have, *Acts 20.* where *Paul went bound in the spirit to Ierusalem*: that is, his spirit did not hang loose, but it was girt up in a resolution to goe through with the worke, whatsoever came of it, his spirit was bound. Now, when thy spirit hangs loose upon the dutie, halfe on, and halfe off, when a man cares not whether hee doth it or no, this is not to worship G O D with thy spirit; but when thy minde is girt up, and thou doest it with all the intention of thy soule; when thou doest it heartily: as it is *Col. 3. 22. Servants obey in all things your Masters according to the flesh; not with eye-service, as men pleasers, but in singlenesse of heart fearing God*: where eye-service, and heartily are opposed. Eye-service is, when a man doth it in the outward shew, and appearance onely, and what is the other, to doe a thing heartily? That is, when a mans strength and his soule doth goe with the duty: and the contrary to this is, the looseness of the minde, and the wandering of it about other things, when the body, and the words are well imployed, but the minde doth not goe with them; this is not to worship God in spirit, when the spirit sits thus loose to God. And this is the second thing, wherein this worshipping of G O D in spirit doth consist.

Col: 3. 22.

- 3

When the spirit behoides God alone.

The third which hath not much, but yet some difference from the former, is this, when the spirit of a man beholds G O D alone; when his eye is upon him when hee comes to worship

ship him, and upon nothing besides. If a man will have an eye to men, to the praise, or dispraise that shall follow the performance of the duty, hee doth so farre worship men. But hee serves *God* and worships him in spirit, when his heart is left naked, and stripped of all other respects in the world, and so filled, and overawed with the presence of *G O D*, that all other respects doe vanish. This it is to worship *G O D* in singlenesse of heart; and this is opposed to outward performance, *Col. 3. 22.* for eye-service is but onely a bodily and outward worship: but when a man doth it with singlenesse of heart, then it is not eye-service, that is, it is not outward onely. Now, singlenesse of heart is this, when the minde hath but one single object to looke upon; so that to looke, not upon any creature, but upon *God*, and none besides; this is to worship *God* in singlenesse of heart, which is the same with holinesse. As the holinesse of the vessel in the old law was when it was set apart from all other services to *God* alone, so the holines of a mans spirit is, when it is separated from all by-respects and aimes, and is wholly devoted to him; (whence our word, *Devotion* doth spring:) and when a man worships *God* with this nakednes, with this singlenesse and holines of spirit, then he worships *God* in spirit. But when thou comest to performe any duty, as to preach a Sermon, or to pray, and thou lookest what men will thinke of thee, and what praise and credit thou shalt get by it, this pollutes your spirit; so

Col. 3. 22.

Singlenesse of heart, what.

Holinesse what

farre as you doe this, there is not singlenes, but doubleness of spirit, and here is eye-service in Gods account.

Therefore looke alwayes to worship him in spirit, remember the argument here used, *God* is a Spirit: that is, looke how the corporeall eye of man beholds thy body, when thou comest to Church, and can see the negligence of thy behaviour, and uncomely gesture; so *God*, that is a spirit, he beholds the vanity and loosenes of thy spirit within, the turning and rouling of it this way, or that way; therefore take diligent heed to thy spirit; labour to approve thy selfe to him, care not what any creature saith or thinketh of thee; and this is to worship him in thy spirit.

Now here are two Questions to be answered:

Quest. I.
What necessity
there is of fit
gestures of the
body in Gods
worship.

Ansiv.

If *G O D* must thus be worshipped in spirit, and it is the behaviour of that which he looks to, what necessity is there then of a bodily, comely, and outward gesture? how farre is this required in his worship?

The spirituall worship of *G O D* is never well performed, but when it is signified by the comely gesture of the body, as farre as wee may. I say, they must concurre, the body must goe with the spirit, (though indeed he chiefly lookes to the spirit) for they are both his, *1 Cor. 6. 20.* he must be served in both. Besides, the body doth exceedingly helpe the spirit, and it doth testifie, when you come before others, that holiness and reverence, which you have of *Gods* glory

1 Cor. 6. 20.

glory and majesty. Therefore to perswade you to this, you must know, that when ever you come to worship *God*, there ought to be a great solemnity in every part of his worship, which cannot be without the concurrence of the body and spirit of man, they cannot be disjoyned: And you shall see the necessity of this, in these 3 things.

1. Because, though holinesse be seated in the spirit, yet it doth and will appeare in the body at the same time. You know, the light of the candle is seated in the candle, yet it shines through the lanthorne, if it be there; so, though holines be seated in the spirit, yet it wil appeare in the body, if it be there. It is so in all other things, and therefore must needes be so in this: As, take any affections that are in us, as a blushing affection, when occasion is, will appeare in the body, whether we will or no; so an impudent face is discerned and perceived also; so awefulnesse, and feare, and reverence, they will shew themselves, and looke out at the windowes of the eyes, and appeare in the face, except we willingly suppress them. Now, if these will doe so, surely it holdes in this also. If there be a reverence of the minde, it will be seene in the behaviour of the body. Therefore you see; *Eliah*, when he prayed earnestly, the disposition of the body went with it, *he put his face downe betweene his legges*. So *Iesus Christ*, when hee prayed for *Lazarus*, *hee groaned in his spirit and wept*. Now if he did so, (who might be exemp-

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Therein ho-
lines appears,
Simile.

ted, if any might) then doe not thou thinke that thou canst have a holy, reverent disposition of the minde, and it not appeare in the body, it cannot be. Therefore you shall find that it is called *the heart* every where, because the affections are seated there, and what affections a man hath, such is his heart; and the body is accordingly affected, as the heart is affected.

2
The outward
man stirs up
the inward.

2. Consider this; If thou findest thy selfe apt to a carelesse, negligent behaviour, and carriage of the body, when thou comdest to *God*, and pretendest this, that hee is a spirit, and must be worshipped in spirit; I say, consider whether this be not an excuse that thy flesh makes to this end, that it may be lazie, and have some ease to it selfe, from a false application of that principle, *God is a Spirit*, which makes thee give way to an outward lazinesse of thy body. Therefore looke narrowly to it, thou shouldest stirre up the outward man, that thou thereby maist stirre up the inward man, when thou comest before *God* in any worship.

3
Our performances
are lame else.

3. Consider, that to make any thing an ordinance, there must be an application of the whole man to it; otherwise, it is but a lame performance, and *God* will not reckon it as the obedience of an ordinance. For this truth must be remembred; That an ordinance of *God* performed as it ought to be, doth usually carry a blessing with it. A prayer made, a Sacrament received as it ought, a fast kept as it should, moves the *Lord* to giue a blessing, and if thou doest not

Ponere

Ponere obicem, thou shalt not goe away empty ; for it is alwayes accompanied with a blessing : as it is said to *Ananias, Acts 9. Go to Paul, for be- holde he prayes*: when it is a prayer indeed, *God* can hold no longer. Doe you think, that *Paul* never prayed before, when hee was a Pharise ? who made long prayers. Yes; but it was not as hee ought, he never prayed indeed till now ; now consider, when thou comcest before the *Lord* to performe any duty to him, thou wilt say, it may be, that my spirit is well disposed, though the gesture of my body be not answerable: but I say, deceive not thy selfe with this, but looke that it be a thorow performance. For as it was in the olde law, a lame sacrifice was accepted as none: so a lame prayer, a lame hearing the word, a lame performance of any exercise *G O D* reckons as none. Therefore in these things *G O D* sends them away empty as they came. What better are they? doe their hearts get any thing? Beloved, *G O D* is a fountaine, and if he meete with a fit pipe, (as is an ordinance rightly performed) there he usually conveyes his grace: but if he meet with a foule pipe, and obstructed, there he doth not conferre any blessing.

Acts 9.

Simile.

Now, if thou saist, I have thus behaved my selfe, and have not beene answered? Doe not deceive thy selfe ; for if it be truly performed, you shall be answered: so that looke, if it be truly done, expect a blessing, *G O D* will not suffer his ordinance, at that time, to be a pen without inke, or a pipe without water. I hope there

Men may pray
much, and not
aright.

Psal: 51. 16, 17

there be none of us here that neglect prayer to God morning, and evening, that live as if there were no God in the world, as if they were not his subjects: if there be, God will *wound the hairy scalpe of such*. But these are not the men I speake to; but they are those that doe it from day to day, they pray from time to time, and omit it not; these are the men, whom wee are to advertise in this case. Take heede, though you pray every day, yet it may be thou hast not made a prayer all thy life yet, and this is the case of many. For, if thou confidereſt what an ordinance is indeed, thou shalt know that the *Lord* doth not reckon all petitioning as a prayer, nor set it downe for the ordinance. And it may bee the case of the Saints sometimes, (though we speake not now to them;) they may pray often, and yet the *Lord* not register, nor set it downe for a prayer, and therefore it may never come into remembrance before him. And this I take to be *Dauids* case in the time of his impenitency for his adultery; the ground of which you shall see, *Psal. 51. 16, 17. Open thou my lips, (O Lord) and my mouth shall set forth thy praise: &c. David*, before he came to repentance, had, as it were, mistaken himselfe, hee thought that he had prayed, and offered a sacrifice, but, saith he, I was deceived all this while, I was not able to open my mouth to any purpose; therefore, *Lord*, open thou my mouth; I brought sacrifice in, but thou regardeſt it not, till my heart was humbled: And then, *a broken and a contrite heart,*

heart, O God, thou wilt not despise. Therefore you deceive your selves, that goe on in a customary performance of holy duties, and thinke that you pray, or that thinke this worship to be in the spirit onely, when your outward man carries it selfe negligently; both are but a lame performance, they must goe both together. Therefore looke that it be the obedience of an ordinance, which then it is, when not onely the spirit of a man is well set, but the whole man is applied to the duty, that is, when all the strength of a man goes to it.

If you say, May not a man pray sometimes, when he is walking, or lying, or riding by the way, or the like?

I answer, There be two times of prayer, one is ordinary, and in private, when you may have all opportunity to doe it in a holy, and solemne manner, and then you ought to doe it solemnly. The other is, when you pray occasionally; and there the occasion and disposition doth not admit such outward solemnity: as when a man gives thanks at meate, or prayeth when hee rides, here the Lord accepts the will for the deed: God requires not this upon all occasions; yet when you may, you ought to doe it, in a reverent manner, not onely of spirit, but of the body also. You may gather it from *Christ, he fell on his face and prayed, Luke 22. 42.* and *Daniel*, and *Abraham*, it is said that they bowed themselves to the ground: And it is said of *Christ*, that hee lifted up his eyes to heaven, when

Object.

Ansiv.
Two times of
prayer.

Luke 22. 43.

when he blessed the loaves. Why are these set downe? If any man might be freed, *Iesus Christ* might; but it pleaseth the *holy Ghost* to set downe that circumstance of him, that he fell on his face, and that he lift up his eyes to heaven.

Indeed, in this case when it is hurtfull to the body, there it may be omitted; the *Lord* will have mercie rather than sacrifice, even mercy upon your bodies. So also, when you finde that it hurts the inward man, and hinders it, when the heart doth it without deceit, that it may performe it the better, then there is a liberty left unto you to dispense with it.

As I say for prayer, so for other duties: when a man comes to heare the word, hee saith, my minde is intent enough, though I make not such a shew; yet notwithstanding know this, that thou must behave thy self reverently when thou comest before *God*. You shall see in *Luke 4.* when *Christ* preached, it is said, that *the eyes of all the people were fastened upon him*. Why is such a corporeall gesture noted in the text? is it in vaine? No, because it is a comely gesture, therefore it is to be regarded.

Luke 4.

Quest. 2.
How to conceive of God in prayer.

How should we conceive of God in prayer, seeing hee is a spirit, and a Spirit we never saw: what conceit and apprehension of God should we have then when wee come to call upon his name?

Answ.

Wee may not conceive him under any corporeall shape, for he is a Spirit: and therefore they that thinke they may worship the humanity

nity of Christ disjoyned, are deceived: we are not to worship it as separated from his Deity; for we are to worship the Trinity in the Vnity, and the Vnity in Trinity, which we cannot doe, if we worship his humanity as separated from his Deity. Therefore when you come to pray before G O D, you must remember * that he is a Spirit, filling heaven and earth, strong, gracious, mercifull, full of goodnesse and truth, &c. concerning whom three things are to bee considered.

First, That he is a Spirit.

But how shall I conceive of a Spirit?

How doest thou conceive of the soule of another man when thou speakest to him? thou never didst see it, yet thou knowest that there is such a spirit that fills the body, and that doth understand what thou saist, and speakes to thee againe; so remember this of the Lord, that he is a Spirit: and remember that expression concerning him, *Ier. 23. 24.* with this: *Can any man hide himselfe in secret places, that I shall not see him, saith the Lord? Doe not I fill heaven and earth, saith the Lord?*

Secondly, therefore, the Lord filling heaven and earth, as the soule fills the body, thou must thinke of him as one that sees all things, and heares all things. Indeed the Lord is not in the world, as the soule is in the body, but in an incomprehensible manner, which we cannot expresse to you; yet this is an expression which we may helpe our selves by, and is used every where in Scripture.

Thirdly,

The humanity of Christ alone not to be worshipped.

* How God describes himselfe to Moses: *Exod: 34. 6.* and also elsewhere.

I

Object.

Ans^r.

How to conceive of a spirit.

Ier: 23. 24.

2

The Lord fills heaven and earth.

3.
He is power-
full, gracious,
&c.

Deut 24.
Exod. 34.6.

Thirdly, fixe thy minde chiefly on his Attributes, that he is a Spirit filling heaven and earth, and hee is exceeding fearefull, powerfull, all-mighty, exceeding gracious and long-suffering, abundant in mercy and truth, that he hath pure eyes, and cannot see any iniquity : *Deut. 24.* So *Exod. 34.6.* As *Moses* could not see him, *God* would shew him no shape, but his Attributes, his backe parts; so thou must conceive of him, as a Spirit, that is exceeding strong, potent, and fearefull, one that will not holde the wicked innocent, but shewes mercy to thousands of them that feare him; and to sinners, if they will come in unto him : And thus you must conceive of him, when you come before him.

F J N J S.

THE



THE TWELFTH SERMON.

EXOD. 3. 13, 14.

And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent mee unto you, and they shall say unto me, what is his name; what shall I say unto them?

And God said unto Moses, I AM, THAT I AM, &c.



HAVING finished that point, that GOD is a Spirit, which is a particular expression of the Simplicity of GOD, we come to speake of the Simplicity it selfe: which is that Attribute, by which he is one most pure and entire essence, one most
simple,

simple, being without all composition; so that there is no *substance*, and *accident*, *matter*, and *forme*, *body* and *soule*; but hee is every way most simple, nothing in him, but what is *God*, what is himselfe. The rise that it hath from hence, we shall see hereafter. All those phrases of Scripture, where *God* is said to be *love*, *truth*, *light*, and *wisedome* it selfe, all these shew the Simplicity of *God*: for of no creature can you say so. The creature is wise, and just, and holy, and true: but to say, it is truth it selfe, love it selfe, light it selfe, or wisedome it selfe, that cannot be attributed to any creature. So that this you must know, that *G O D* is one most pure, intire, and uniforme being or essence: *I A M*, shewes that hee is a being; and if we should aske, what kinde of being he is; he is a most simple and uncompounded being. And that hee is so, wee will make it cleare by these reasons.

The Simplicity
of God proved
by 6 Reasons.

Reas. 1.

There are not
many, nor dif-
ferent things
in him.

Because, if there be many things in him, they must not be the same, but different; if different, one hath some perfection which the other wants; if so, there must be something imperfect in *God*: for if the defect of that were made up, it would be more perfect.

Reas. 2.

There is no
multiplication

If there be two things in *God*, then there is multiplication; now all multiplication ariseth from some imperfection, from some want and defect: for if one would serve, two would not be required. As if one could draw a ship or boate up the streame, two were needlesse; if one medecine would cure, two would be unnecessary;

cessary; so in all things else: so that the reason of multiplication is, because one will not serve the turne. Therefore GOD being all-sufficient, it is not needfull, yea it cannot be, that a breaking into two should be admitted in him, and consequently, he must be most simple, without all composition, a pure and intire essence, full of himselfe, and nothing besides.

If GOD should have *love* in him, or *justice*, or *wisedome*, or *life*, or any other quality different from his essence, as the creatures have them, he should be what he is, not originally of himselfe, but derivatively, and by participation, and so imperfectly: as to be fiered is more imperfect than to be fire it selfe, to be gilded is more imperfect than to be golde it selfe: So to be wise, loving, holy, that is, to be indewed with the qualities of *wisedome*, *love*, *holinesse*, is more imperfect, than to be *wisedome*, and *love*, and *holinesse* it selfe. Therefore there is not a substance and a quality in GOD, as in the creature: but he is *love*, and *light*, and *wisedome*, and *truth*, and so the Scripture expresseth him.

Wheresoever there is any *composition*, there must be two or three things, so that there may be a *division*; they are separable, though not separated; but where *division* may be, there may be a *dissolution*, and so destruction, though it never be: But of *God*, we cannot say, that this may be, and consequently, there cannot be two things in him, but *what he is, he is*; one most simple, most pure, and most intire being, without

Reas. 3.

God is love, and wisedome, &c. originally, not derivatively.

Reas. 4.

God without composition.

Reas. 5.
God without
parts.

1.

all composition and multiplication.

If GOD be not *simple*, there must be parts of which he is compounded: But in GOD *blessed for ever*, there are no parts, because then there should be imperfection, for every part is imperfect.

2.

Again, Parts are in order of nature before the whole, but in *God* there is nothing first or second, because he is simply first.

3.

Again, Parts cannot be united and knit, and compounded together, without causes to doe it; but here is no cause to knit and unite any part together, because he is without all cause, as hath been shewed before.

Reas. 6.
God the first
being.

I will conclude this with a reason out of the text, *He is a being. I AM hath sent mee unto you.* If hee be a being, then either the first or second being. A second being he cannot be, for then there should be some thing before him, and above him, upon which he should be dependent: but this cannot be; therefore hee is absolutely the first being. *Adam* was the *first man*, but *God* onely is the first absolute being. Now the first being was never in possibility to be: and therefore he is a pure act in regard of his essence. Again, there are no qualities springing from him; for if there were, they should have had sometimes no being, and so in possibility to be, and consequently have a beginning, and be a creature: Therefore there is neither *Potentia substantialis*, nor *accidentalis* in him, and so hee must be *purus actus*, as the Schoolemen say; and therefore

therefore he is most *simple*, without all *composition*. This I speake to schollers; for it is a mixt auditory: and therefore you must give mee a little liberty.

Now I come to those Consecratories which flow from hence; and they are these three.

If *God* be such a *simple*, *first*, *pure*, and *absolute* being, then hence you may see, what a stable foundation our faith hath to rest upon; we are built upon the lowest foundation in all the world, that is, upon the first, most absolute, and *simple*, and *pure*, and *intire* being; which I say is the lowest foundation, that depends upon no other, but all upon it: and this is the happy condition of all Christians, and of them alone. Angels, men, heaven and earth are foundations to some things which are built upon them: but they are all built upon this, and therefore dependent. For if this foundation shake it selfe, (for so he hath power to doe) they all fall to ruine: But *God* is the *first*, *simple*, and lowest foundation, being the first, absolute, and simple being; therefore he that is built upon him, hath the greatest stability, which is the transcendent happinesse of Christians, above all men in the world. And this is a great priviledge of theirs, which you shall finde upon this ground magnified and set forth in *Psal.* 46. 1, 2. *God is our hope, and strength; therefore will we not feare, though the earth be removed, and though the mountaines be carried into the midst of the sea, &c.* As if hee should say, Though there were a subversion of

Consect. 1.

See what a stable foundation faith hath to rest upon.

Psal. 46. 1, 2.

Kingdomes, and an overthrow of all the Churches, yea a confusion of heaven and earth, (as there shall be at the last day:) though the *mountaines* were rent from their foundations, and *cast into the middle of the sea*, yet Christians should be sure all the while, because *God*, who is the *first, absolute, and simple* being, and so the lowest foundation, is their *hope* and *strength*; that is, he is a foundation lower than all these, that when all these things shall come to ruine, yet *God* on whom we trust, shall be a sure helpe, and comfort.

Beloved, this is to be considered, that you may know what your comfort is, and upon what foundation you are built.

Consect. 2.

God cannot be hindred in any worke he goes about.

If *God* be most *simple*, without all *composition*, then this will follow, that hee cannot be hindred in any thing that he goes about to doe, but is most *independent* as in *being*, so in *working*, by reason of his *simplicity*. There is no creature but may be hindered: for in the best of the creatures, to wit, in the Angels, there is an essence, & an executive power by which they worke: Even as you see it in the *fire*, there is the substance of *fire*, which heateth not by it selfe, & the quality of *heate* by which it works: now where there are two things, an essence and a faculty by which it workes, something may come betweene, and hinder the working and operation. As in the *Babylonish* furnace, *God* separated betweene the fire, and the heate, that it could not burne the men that were cast into it, *Dan. 3*. So hee doth

with

with the Angells, hee comes betweene the substance, and the executive power, and often hinders them from doing what they would: But in *God*, seeing hee is most *simple*, and *intire*, there is not an essence, and executive power, (as the Schoolemen call it:) therefore there can nothing come betweene to be an impediment; there is not any action that hee intends, but hee workes it absolutely and of himselfe. Therefore we are to consider, that that *God* which wee have to worship and serve, that nothing can come betweene, and hinder him in working, but what he will doe, he doth: and therefore we should learne to feare before him, and to trust in him, and to acknowledge the greatnesse of his power, and to know the grounds of it.

Hence likewise it followes, that all the Attributes of *God* are equall among themselves, not one higher than another, or larger than another; for if he be *simple*, and there are not two things in in him, then his Attributes, and his essence, and himselfe are the same; and if so, one cannot exceede another; his *mercy* is not beyond his *justice*, nor his *justice* beyond his *wisdom*. Therefore though he doth put forth one Attribute now, another then, yet wee must not thinke that his *mercy* is greater than all his Attributes: therefore that place in the Psalmist, *His mercy is above all his workes*, is commonly misunderstood. The meaning is not, that his *mercy* exceeds all his other Attributes, but that his *mercy* is over, and upon all his workes. As

Consect. 3.

That the Attributes of God are equall in his iustice, and his mercy, &c.

Simile.

How the mercy of God is over all his workes.

the warmth of the hen is *over* all the egges, to warme, and cherish, and hatch them: so *Gods mercy is over all his workes*, to cherish, and nourish, and perfect them; that is, it is shewed forth upon them all. For it is not a comparative speech, as if his mercy did exceed all his other Attributes: for if all his Attributes are himselfe, they must be equall, there is no difference in regard of height or largeness betweene them. And thus the place is to be understood, for so the word signifies in the originall, and not according to the common acception. So much for the Confectaries, now we will come to uses of practise.

Use 1.

To labour for contentednesse with the simplicity of our condition,

1. If *simplicity* be one of GODS excellencies, then let us labour to come as neere to it as wee can, by bringing our hearts to be content with a simplicity of condition: for this is a sure rule, *The more composition & division, the more weaknes, the more impediment*, and withall, *the more exposednes to dissolution and decay*. Therefore GOD is not subject to weaknesse and impediment in working, because hee is most simple, not having essence, and faculty, so that any thing should come betweene and hinder him; and therefore also is he not capable of dissolution: and therefore the nearer any come to this *simplicity*, they are (as I say) lesse weake, lesse subject to impediment and destruction; and the safer, and stronger, and happier they be. As for example, the Angells, so farre as they fall short of the *simplicity* of the eternall GOD, who is *blest for ever*,

ever, so farre they are subject to all this: they have faculties different from their essences, and one from another, as *understanding*, *will*, and their *executive power*; hence they are subject to weaknesse. For they may fall into sinne, as you know the first Angels did, and their faculties jarred one with another, and fell out of tune: and having an executive power, they are also subject to impediment; whence neither the good Angels, nor the bad, can doe what they would, but they are and may be hindred.

In the next place consider man, and as he is much more compounded than the Angels, so he is more weake, more subject to impediment, more liable to decay and ruine, as sicknesse, distemper, crosses, death: for he hath not onely a *rationall* faculty as the Angels have, but *sensitive*; a *sensitive memory*, a *sensitive fancy*, and a *sensitive appetite*; hee hath also a body consisting of divers members, needing many externall helpes, as aire, diet, houses, exercises, and so hee is subject to many weaknesse, many hurts, many impediments, and losses of all sorts.

You will say, this is a mans naturall condition, which cannot be changed, and how shall this be helped? *Object.*

A naturall condition cannot be changed, but it may be exceedingly helped; if wee bring our hearts to be content with a simplicity of condition, that is, if the dispositiō of the mind be such, that it be not dependent upon many things, but upon few; this is done when the thoughts and *Ansiv.*
affections

To be content
with God a-
lone, and not
depend on ma-
ny things.

affections of the minde doe not lie scattered, hanging or lying upon this or that thing so, that you cannot live without it; but when the mind is recollected and gathered up, so that you can be content with a simplicity of condition, with G O D alone for your portion; so that you can live with exceeding little, not requiring a multitude of things, upon which the contentment, and satisfaction of the minde doth depend. As for example; some men cannot live without sports and pleasure, and a great living to maintaine them: another must have great learning and gifts, and eminency, and praise that follows it: Another hath his heart so wedded to a convenient house, wife, children, companions, &c. that if any of these be taken away, he is dead in the nest: Not to speake of their vaine, base, distempered affections, who must have an hundred things, their fancy is infinite, and all must be to their minde, or else they are still complaining. Now the more things a man needes, the more compound, and lesse simple hee is, (as I may so say) and consequently, the weaker he is, and more apt to be hindred, more apt to be hurt and disquieted; because if you touch any of that multitude of things, upon which his heart is set, he is presently troubled; which is more easily done, as the things are more, upon which his affections are placed: but he is best, who is come to that selfe-sufficiency of minde, and to be content with that simplicity of condition, that he can say of any of these

these things; I can live by them and without them, I can live without liberty, I can live without friends, I can live without sports and pleasure, without worldly credit, and esteeme, without wife, and children, without riches, without conveniency of aire, garden, orchards. This is the condition that wee should labour to grow up to: and the neerer wee grow up to it, the better we are, and the safer is our condition.

But will you not have us to use such things?

Yes, but not to be wedded to them, but so weaned from them, that you may use them, *as if you used them not*; whereas there are some that have their hearts so glued to them, that it breakes their hearts, when they have their friends, or children, or estates, or credit faile them, or if they be hindred from their livings, pleasure and conveniences: but he is in the happiest and best condition, who can live alone, and can be content with *God* alone; that can fetch so much comfort and helpe from him, that hee can be without friends and companions, without wife, and children; and if he be put into a Country towne farre from all sutable acquaintance, yea if he be shut up in a close prison, yet hee can walke with *God*, and doe as *Paul* and *Silas*, have his heart filled with joy and peace through beleeving. This is the safety and strength of a man. For even as the body, the more sicke it is, the more helps it needes; and the lamer it is, the more props it must have, one for his arme, another for his legges, another

Object.

Answ.

To use outward things with weaned hearts,

Simile.

ther for his backe: whereas a strong man can walke upon his owne legges, hee needes no other helpe: even so the soule, the more sicke and lame it is, the more it needes; but he which hath a strong inward man which is in health, let him have *God*, and shift him from vessell to vessell, from condition to condition, let him be stripped of all, yet he can goe upon his owne legges, and can live without all. So saith the Apostle *Paul*, *Phil. 4. I have learned in what estate soever I am, therewith to be content*: that is, riches or not riches, honour or not honour, yet his minde had a bottome of his owne, that he could stand upon, and be happy without them. Thus I say, the more a mans affection is enlarged to a multitude of things, the weaker hee is, and more subject to be disquieted by any thing: but the more his minde is contracted, and gathered into a narrow compasse, and content with a greater simplicity of condition, the safer, and stronger he is, and lesse subject to be disquieted by any creature; because let come what will come, whatsoever condition he is put into, hee hath a bottome to stand upon, hee hath something to comfort his heart.

*Phil. 4.**Object.*

But how shall a man get his minde to such a frame?

Ansiv.

Godlines breedeth content,

You shall have a meanes prescribed in *1 Tim. 6.6. Godlinesse with content is great gaine*: that is, *godlinesse* is alwayes joyned with *contentment*, it is alwayes the cause of *contentment*, and therefore *great gaine*. So then, be a godly man, that is,

is, make thy heart perfect with *God*, serve and feare him alone, be content with him alone for your portion; he is all-sufficient, his communion will breede contentment and satisfaction enough to thy heart, so that thou shalt be able to live with a very slender outward condition. And this is the onely meanes to have the minde drawne from these things that other men are so glued to; to labour to be content with *God* alone, to serve, and feare him, to grow up to him more and more: for hee is all-sufficient, there is no such way in the world to contract the minde, as to have *God* to be knit to him, to serve and feare him, and to be assured of his favour and love in all conditions. Beloved, what a miserable thing is it, to have such changeable happinesse, for a man to be so dependent upon many things which are so exceeding mutable? Therefore it should bee our wisdome to bring our mindes to be content with a narrownesse or scantnesse, or simplicity of condition, to let the minde be drawne into as narrow a compasse as may be, and so to come as neere to this excellency of *God*, as our present humane condition wil well permit us.

2. Seeing it is said, *Be perfect as your heavenly Father is perfect, holy as he is holy, and good or kind to the evill, as hee is, causing the raine to fall upon them, and his Sunne to shine upon them*: So upon the same ground we may say, *Be simple as he is simple*: that is, you must labour to grow up to a simplicity of minde; and such a simplicity as

Use 2.

Labour for simplicity and singlenesse of heart.

is in *almighty God* you cannot reach to: but to have a heart immixed, to be cleansed from drosse, as the golde is, you should labour to get such a *simplicity of minde*, a thing often commended in Scripture. What this *Simplicity* is, wee have briefly touched heretofore, and wee will now open it to you more fully.

Two things in
simplicity,

1.

There are two things required to *simplicity* or *singleness of heart*.

2.

1. That the heart looke but upon one single object.

2. That it be so cleansed from all admixture of sinfull affections, as gold is said to be simple, when it is cleansed from drosse, & the ayre from darknesse, that so the frame of it may be fitted to doe so.

I

The heart must
looke but upon
one object.
Iam. 1. 8.
Double-min-
ded man, who.

For the first, I pray you mark that in *Iam. 1. 8.* *A double-minded man is unstable in all his wayes:* ἀνὴρ δίψυχος, ἀκατάστατος, By a *double-minded man* there is meant, one whose mind hangs between a double object, so that hee knowes not which of the two is more eligible; his minde is in an even ballance, where neither scale doth preponderate: On the contrary, he is a *simple* or *single-hearted* man, who is not thus divided betweene two objects, but he so resolveth and pitcheth upon one, that he subordinates all the other to it. As for example, a *double-minded* man, hath an eye to *God* and his credit, to *God* and his pleasure, to *God* and his friends, he would faine grasp both, and is willing to part with neither: such a man goes not straight on, but he walkes unevenly

venly in his courses; ἀκατάστατος, sometimes it may be, while hee is quiet and no temptation doth assaile him, then he walkes with *God* by a strait rule, but let a temptation come, and put him to it, then he steps out of the way, he will not let his credit or his profit go. As a weather-cocke, let there be no winde at all, and it stands still like a fixt thing: but as soone as the winde comes it turnes about. So is it with such a man, while he is quiet, while religion costs him nothing, hee walkes on in an even way, but let a temptation come and assault him, and then because he hath not a single object, upon which he is resolved, therefore he goes out, and walkes unevenly. The contrary to this doth hee that hath pitched upon one object, upon *G O D* alone; hee saith, let mee have the *Lord* alone, and heaven alone, though I have no more, thus I have pitched, thus I have resolved, that let what will come, I will part with all, when it comes into composition with this. Beloved, you never have a single heart till now. This singleness of heart *David* expresth in himselfe, *Psal.* 27. 4. *One thing have I desired, that I will require, that I may dwell in the house of the Lord all my dayes, and behold thy beauty: that is, this one thing have I chosen, I have pitched upon it, I care for nothing besides; if other things come, so it is, but this I require, that I may walke with the Lord, that I may be in his house all my dayes: that is, that I may enjoy the use of Gods ordinances, and walke with him; and behold*

Simile.

his

his beauty in them. And such a speech was that of *Christ to Martha*; *One thing is necessary*: that is, if you looke to any thing else, your heart is not single: you ought to take him alone, as a wife takes a husband, that must have none besides, (for so it must be.) And this is the first thing required to *simplicity* and *singleness of spirit*. The second is this.

2.

The heart must be cleansed from sinfull affections.

Let the heart be cleansed from all admixture of sinfull affections, and so brought into such a frame, that it may be apt to looke onely upon one object, upon GOD alone. And this I take out of *Matth. 6. 22*. *The light of the body is the eye, if then the eye be single, the whole body shall be light, &c.* even as the eye guides all the members of the body, the hands, feete, &c. so doth the heart or minde guide all the actions of a man. Now as the eye, if it be vitiated or distempered with drunkenesse, or surfeit, or the like, it doth not represent things single, but double, and treble, and so makes a man to walke unevenly: so sinfull affections, which are contrary to the *simplicity* of the minde, doe so distemper it that it cannot looke upon GOD alone, as upon one single object, but it hath an eye to other objects with him, and he is distempered between them, and so he walkes unevenly. As for example, feare will make a man to walke in a double way; all dissembling and double-dealing carriage comes from feare; were it not for feare, men would be plaine, and simple: therefore feare of men, or any creature, losse of credit, life or liberty,

Simile.

Sinfull affections make the heart double.

liberty, this is a snare, and distempers the eye; and till the heart be cleansed of these, you will never walke evenly. And so doth covetousnesse distemper us, and voluptuousnesse, or any *πλεονεξία* in any kinde, any over-eager desire, or too much haste to accomplish the end which a man propounds to himselfe. So *Jacobs* too much hastening after the blessing made him not to looke singly upon *God*; but to goe a double and uneven way in using unlawfull meanes to obtaine it. And *Ieroboams* too greedy desire of the Kingdome, made him to joyne *God* and the Calves together: for two severall principles cause two severall motions. And so is it when there is any inordinate affection, be it what it will be, there is not a *simplicity* of heart; and if there be not, you will never looke upon *God* alone, but upon some creature, upon some object or other. Therefore, *James* 4.8. *Cleanse your hearts you wavering-minded.* As if when the heart was cleansed from corruption, the mind would be freed from wavering, and brought to simplicity: were the heart purged, there would be a constancy and evennesse in our mouth, and in all our wayes.

James 4.8.

This expression of *simplicity* you shall find in *Matth.* 10. 16. *Beholde I send you as sheepe among wolves: be wise therefore as serpents, and innocent as doves.* The meaning is this: I send you (saith our Saviour) among men as cruell as *wolves*, that will persecute, and hurt, and devoure you; wherefore I give you leave, nay exhort you to *be wise as serpents,*

Matth 10. 16.
opened.

serpents, that is, as *serpents* have many wiles, doe winde and turne to shelter off a stroke, and defend their head, so doe you : but on the other side, take heed of being too fearefull of this persecution, so that when to endure it comes to be a duty, you doe not shrink backe and withdraw your selves, but in such a case let your hearts be simple, cleansed from such an inordinate affection, as that feare is; and even take that blow, as the doves doe, which have no wiles as the serpents have to defend themselves, but stand still and take the blow. So that in any such case when a duty is to be done, as the professing of my name, or the like, here you must take the blow as willingly as a dove doth, there is no avoiding in such a case; therefore take heed that your hearts be *simple*, that there be no feare there. And this is the very meaning and scope of the words. *Innocent as doves*, simple as doves in the originall: that is, let no sinfull inordinate temptation admixe it selfe, and so deprive you of this *simplicity* of heart, because you doe not like my service.

2 Cor. 1. 12. opened.

This you shall see lively exemplified in Saint Paul, 2 Cor. 1. 12. *For our rejoycing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, wee have had our conversation in the world, and more abundantly to you wards.* St. Paul was a very prudent man, and therefore hated above all the Apostles, even as Saul was angry with David, because he walked wisely, he was so subtle to escape out of his hands, which is as if
the

the hounds should complaine of the hare, that she hath so many trickes to escape from them : but, as I said, hee was a very prudent man, and he used the *serpents wisdom* to save himselfe, as he did when the assembly consisted of *Sadduces* and *Pharises*, hee put a division betweene them, and so escaped himselfe, as it were through the midst of them. So the first part was true in him, hee was *as wise as a serpent*, to keepe the blow off from himselfe. But now (saith the Apostle) if carnall wisdom shall come in, that is, if my understanding shall suggest an inordinate meanes, and shall say, Goe and give a bribe to *Felix*, and thou shalt escape imprisonment, as by this meanes at another time hee might; or goe and take a gift of these *Corinthians*, and thou shalt have something of thine owne, and shalt not be so dependent on the almes of others; now, saith he, when carnall wisdom shall suggest any such thing to me, I never would admit of it, but I have walked in *simplicity* and godly purenesse toward all men, but especially toward you, *Corinthians*; here was in him the *simplicity* of the *Doves*.

Carnall wisdom
opposite
to sincerity.

That wee might draw it to a little more particulars, you shall see an other expression of this, *Ephes. 6. 5. Servants be obedient to them that are your masters in the flesh, with feare and trembling, in singlenesse of your heart as unto Christ: that is, servants, take heede even with feare and trembling, that you admit not by and sinfull respects in performing your duty, as there are*

Eph. 6. 5.

Rom. 12. 8.

Acts 2. 46.

many motives, as feare, hope, reward, and a necessity to doe it, but keepe your *hearts single*, that you may looke onely upon *Christ* and his commandement, and then you shall be faithfull in your service; but if other respects mingle themselves with this *simplicity*, you will doe but *eye-service*, you will doe it in a double and dissembling manner, not plainely, and heartily, and *simply*. Therefore let us put in practise this *simplicity* upon all occasions, in all other things whatsoever. *Rom. 12. 8. Hee that distributeth, let him doe it in simplicity*: that is, men are subject to by-ends in their good workes; as in giving almes, or shewing a kindnesse to men, there may be many by-respects, as that they may make use of them hereafter, or the like, but, saith hee, keepe you your *hearts simple*, to looke upon GOD alone in them. So in conversing with men, when you professe love and kindnesse, you are subject to by-ends in doing it, but they are commended, *Act. 2. 46. that they did eate their meat with gladnesse and singlenesse of heart*: that is, what love they professed one to another, they were *simple* and plaine in it, not double. Compare this place with that in *2 Pet. 1. 2. 2. Seeing you have purified your selves in obeying the truth through the Spirit, unto unfained love of the brethren; see that ye love one another with a pure love fervently*: that is, when there is nothing else, when the heart is *simple* and plaine, when there is nothing but love, no mixture, no by-ends in it. So likewise when you come to preach the

the Gospell, doe it in *simplicity* of heart, that is, let there be nothing besides: as the Apostle saith of himselfe, hee preached *Christ* and not himselfe, so we should doe every thing in *simplicity* of heart. And so you should behave your selves in your elections, to looke with a single eye to the oath by which you ought to be guided; doe nothing for feare or favour of men, or for any sinister respect. I wish I could speake and give this rule to all the kingdome at Parliament times. For it is an errour among men to thinke that in election of Burgessees or any others, they may pleasure their friends, or themselves, by having this or that eye to their owne advantage or disadvantage that may arise from it: whereas they ought to keepe their mindes single and free from all respects; so that when they come to choose, they might choose him, whom in their own consciences, and in the sight of *God*, they thinke fittest for the place, and that you may doe so, you are to get a single and a *simple* heart to doe it.

3. If there be in *God* this *simplicity* that wee have declared to you, then goe to him upon all occasions; goe not to the streame, goe not to the creatures, which have what they have, but by derivation and participation: but goe to him, that hath all that he hath naturally, and abundantly, not sparingly, as they have, that have it by participation. As when a man is in any miserable condition, wherein he desires pity, and would be respected and relieved, what

Use 3.

Goe to God rather than the creatures, hee being mercy, wisdom it selfe, &c. by reason of the simplicity that is in him.

wilt thou doe in this case? Wilt thou goe to a weake man, and have him to pittie thee? No, goe to the great *God*, in whom there is mercy it selfe. Amongst men, he that is the fullest of pittie, he hath but a streame of it, a drop of it, therefore seeke not so much to him; no not to parents, their pittie falls infinitely short of what is in *God*; remember that hee is mercy it selfe, that is, thou shalt finde infinitely more mercy in him, than can be said to be in man; the most that can be said of man, is, that he is mercifull, but that which can be said of *God* is, that the very thing it selfe is there. If you have a firebrand, and light it by the fire, it is something, but fire it selfe is another thing: man hee hath a little mercy, but if you goe to *God*, hee hath a sea of mercy, and he is never dry. Therefore whatsoever thy misery or distresse be, whether of conscience or estate, be sure, that thou goe to *God*, and say to him, If evill parents can be so mercifull to their children when they aske it of them, what then shall I have of him that is mercy it selfe? *Mat. 7. 11.* So likewise for wisdome; if thou hast a doubtfull case, and knowest not what to doe, thou goest to thy friends, (which indeede is a good meanes, and ought not to be neglected, for *in the multitude of counsell there is peace* :) but remember this, that there is but a little wisdome in them, and therefore they will counsell thee but a little; but goe to *God*, that is wisdome it selfe, *Prov. 8.* Goe to him, for hee will *give thee wisdome liberally, and with-*

out

I
For mercy.

Mat. 7. 11.

2
Wisdome.

Prou. 8.

out reproach, Iam. 1. 5. thinke of him, that hee is the fountaine of wisdom, and fulnesse it selfe. So if thou needest grace, thou wouldest faine have more, thou wouldest have thy faith strengthened, and thy love and zeale more fervent, goe to Christ then, from whom we receive grace for grace, who is made to us wisdom, sanctification, and redemption; goe to God that is grace it selfe. Goe not to men, for what they have, they have it from him; therefore looke upon all occasions, that thou goest to the Lord: when thou wantest comfort, goe not to thy pleasure, and sports, and friends, and acquaintance, but goe to God that is the great God of heaven and earth, that hath it in him abundantly; and in him thou shalt finde more abundance, that in any man or creature in the world.

Iam. 1. 5.

3

Grace.

F J N J S.

Ee 3

THE



THE THIRTEENTH SERMON.

EXOD. 3. 13, 14.

And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent mee unto you, and they shall say unto me, what is his name; what shall I say unto them?

And God said unto Moses, I AM, THAT I AM: And he said; thus thou shalt say unto the children of Israel, I AM hath sent me unto you.



IN these words, as you know, God describes himselfe to Moses by his eternall being; *I AM hath sent me unto you.* Now our businesse is to make this essence and being of GOD more fully knowne to you: This is done by

The fifth Attribute of God;
His Immutability.

Iam. 1. 17.

Mal. 3. 6.

declaring to you the severall Attributes, which are given to him in Scripture, wee have passed through divers: The last Attribute was his *Simplicity*.

That which followes next in order is his *Immutability* or *Vnchangeablenesse*. Now that hee takes this property to himselfe, you shall see in *Num. 23. 19.* *G O D is not as man that he should lie, neither the sonne of man that hee should repent.* Repenting, you know, is a signe of change; he *will not repent*, that is, hee is not subject to any change: whatsoever purpose or decree, or counsell hee takes to him, hee is *immutable* in it. *Shall he say, and not doe it? shall he speake, and not make it good?* So *Iames 1. 17.* *Every good and perfect gift is from above, and commeth downe from the father of lights, with whom there is no variablenesse, nor shadow of turning.* When the question was, whence temptations should arise, saith the Apostle, *G O D* tempts no man, for he is in himselfe just, good, and full of goodnesse, and hee can never be otherwise, and therefore no temptation to evill can arise from him: and seeing he is so, he must alwayes be so, for he is not changed, nay there is no shadow of change in him. So *Mal. 3. 6.* *I am the Lord, I change not.* So that in this body of Divinity wee doe but summe up divers heads, and so open them to you. This is an Attribute that he takes to himselfe, and therefore we will explaine it to you. First, I will shew you the reasons why; secondly, an objection or two against it; and thirdly,

thirdly, I will shew you the consequences or uses that arise from it.

Now to convince us fully of this point, consider these reasons.

Because wheresoever there is any change, there must be some vanity and imperfection; that all the creatures are subject to change, it ariseth from hence, that they are subject to some imperfection. Now that which is most perfect, cannot be subject to change; because in every change, either there is some perfection added that before was wanting, or else something is taken away which before was enjoyed. Now neither of these can befall our GOD, who is most perfect, nothing can be added or taken away from him; for if any thing could, he were not perfect: whence it must needs follow, that he is *unchangeable*.

Whatsoever is changeable, must be in a possibility either to receive some new being, or some other being that it had not before, either in substance or in circumstance, or else it cannot be changeable: now that which is capable of no new being in any respect, cannot be changed. Now GOD is exceeding full of being, as the sea is of water, and the Sunne of light, that is, he hath all the degrees and extensions of being in him: therefore hee is not in possibility of receiving any other being, than hee hath; hee is not subject to receive any other being, for substance, and no other being for quantity, and therefore nothing can be added to his time or place

5 Reasons why God must be immutable.

Reas. 1.

Where there is change, there is imperfection

Reas. 2.

God is capable of no new being.

place where he is; neither can he receive any other being for quality, no new habits, no new powers can be added to him; for if there could be, hee should not be full of being, but there should be some defect in him; if there were any possibility in him of having any more: but seeing hee is full of being, and constantly full, it cannot be that hee should be subject to any change; some other being must be added to him, or else taken from him; but seeing that cannot be, therefore he must needs be *unchangeable*.

Reas. 3.

Hee is simple
without quantity
and quality.

In regard of his simplicity; because, if there be nothing in him but what is himselfe, but what is his essence, unlesse his essence should be annihilated, (which is impossible) he is not subject to change. Now all the creatures, besides their essence, have quantity in them, and that may be greater or lesse in the creature; and besides, they have quality, and therefore they may be better or worse: but *God* is great without quantity, and good without quality; and therefore in regard of his simplicity, seeing there is nothing in him, but what is himselfe, he cannot admit of any *shadow of turning*.

Reas. 4.

He is infinite.

Because hee is infinite; you know, an infinite thing is that which extends it selfe, which fills all things, to which nothing can be added: and therefore seeing he is infinite at the utmost extent, hee cannot extend himselfe any further. Again, nothing can be taken from him, whereby hee should be changed;

ged; for, *Infinitem est, cui nec addi, nec adimi potest*: and therefore seeing he is most infinite, hee is also *unchangeable*. For whatsoever is infinite, cannot be greater or lesser, nothing can be added or taken from it: and therefore *unchangeable*.

If you observe it among the creatures, you shall finde, that all change ariseth from one of these two things; either from something without, or else from some disposition within the creature: But in *God* there can be no change in either of these respects. Not from any thing without him, because he is the first and supreme being, and therefore there is no being before him, that he should borrow any thing of; neither is there any being above him, or stronger than he, that should make any impression upon him. Again, not from any thing within him; for when there is in any creature any change that ariseth from a principle within, there must needs be something to move, and to be moved; something to act and to suffer in the creature, else there can be no change: as mans bodie is subject to change, because there be divers principles within, of which some doe act, and some doe suffer, and so the body is subject to change, and moulders away: but in *God* there are not two things, there is not in him something to act, and something to suffer, and therefore he is not made up of such principles, as can admit any change within him. So then the conclusion stands sure, that hee can admit
of

Reasf. 5.

Change in the creature
whence it
ariseth.

of no change or variation within or without him; and needes must be *unchangeable*.

Object. 1.

1 Sam. 15. 11.
Gen. 6. 6.

The objections against this are but two. The first is, That which is taken from those places of Scripture, where *God* is said to repent; as that *Hee repented that he made Saul King*, 1 Sam. 15. 11. and *Gen. 6. 6. It grieved him at the heart, that he made man*: now those that repent, seeme to change their minde.

Ansiv.

How repentance is attributed to *God*.

This is attributed to *God*, as many other speeches are, onely after the manner of men: as man, when he alters any thing that he did before, is said to repent: so that it is but a figurative speech, and a Metaphor, used, when he doth make any change in the world: as he made *Saul King*, and put him downe againe: he puts men in high estates, and pulls them downe againe, this is onely in regard of the actions done; as when he shewes favour to any man, and takes it away againe. So that it is but a figurative kinde of speech: not that there is any change in himselfe, but because what he did before, he undoes it now: in regard of his actions he is said to change, not in regard of himselfe.

Object. 2.

What is the reason that hee is said to draw neere to us at one time, and at another time to depart from us, why doth the holy Ghost come into one mans heart, and sanctifie him, when before hee was an unregenerate man; what is the reason that *Christ* which was in heaven, came downe and tooke our nature upon him, and lived amongst us; I say, what is the reason
of

of all this, if there be no change in the *Lord*.

G O D is said to doe all this, to come to us, and to goe from us, and to sanctifie them that were void of sanctification: even as you say of the Sunne; you say, that the Sunne comes into the house, when it fills it with light, but when the windowes are shut, you say, the Sunne is gone; yet the Sunne alters not, but the change is in regard of the house: It is said to come into the house, because of the light that comes into it, which before did not, but the Sunne it selfe is not altered: So in this case, the Holy Ghost sanctifies a man, G O D drawes neere to him in his comfortable presence, because there are some workes wrought in the heart, that before were not: G O D is not changed, but it is the man that suffers the change; hee sees light now, that before was *in darknesse and in the shadow of death*; he is said to be changed by reason of those operations that now are there, which before were not. So is it in Christs comming; there was a change in the humane nature that was assumed, which before was not; there was a worke done on the earth, which was not before; he put forth his power in his humiliation and exaltation, which before hee did not: but yet he was the same, the change was in the creature, and not in him.

Now wee come to the consequences; which are two.

Hence wee may learne then how to understand all those places which wee meeete with in Scripture,

Answ.

God comes and goes in his favour, how.

Simile.

Consect. I.

How to understand severall Scriptures.

Scripture, wherein the *Lord* expresseth such a sollicitude for the death of sinners: as, *Why will you die, O house of Israel? why will you not hearken, and obey? And, As I live, saith the Lord, I desire not the death of a sinner.* And, how am I prest under your abominations, even as a cart is pressed with sheaves? And it is said, *Gen. 6.6. That the Lord was grieved at the heart, or it pained him at the heart, that hee had made man.* All these kind of expressions (as it is evident from hence) are but attributed to GOD after the manner of men: not that hee is moved, for it cannot be, seeing he is unchangeable: whatsoever new accidents fall out in the world, hee is not stirred with them, he is not moved with any new affection: for if he were, he should be, as man is, changeable. But the meaning of those places is, to shew the infinite goodnesse of his nature, and the greatnesse of our sinnes: so that as men grieve much, when their wills are crossed, and when their worke is brought to nothing, how weary are they, when they strive long, and doe no good? So the *Lord* would expresse it to us thus, that wee might take notice, what the great provocations are, what the sinnes and faults are, wherewith we offend him from day to day, that wee may know what they be, and what price to set upon those sinnes whereby we weary him from time to time.

Conseēt. 2.

That all his love, hatred, joy, &c. were in him from eternity.

That all the love and hatred, that hee hath now since the world was made, all the complacency and displicency, all the happinesse and joy

joy which he hath from any thing, done either by the Angels or men, that hee had it from all eternity; for if any thing were new in him, there should be a change: but now there being none, you must needs grant this, that they were in him from all eternity. So that all the workes of men and Angels be nothing to him, all the joy that hee hath from them, hee had it from eternity.

Againe, all the sinnes whereby evill men provoke him, and all the punishments that they suffer for sinne, it mooves not him; but as when a glasse rusheth against a wall, the glasse is broken, but the wall is not mooved: so wicked men, they hurt themselves, but hee is not mooved.

Simile.

Therefore hence observe, that GOD must needs be *most holy, and righteous, and just in all his wayes*, because there is neither love, nor hatred, nor griefe in him, nor joy, which should make crooked, or bend the rule of his will, or alter it in any action. Men are therefore unjust, because in all that they doe, there is something that bends their wills this way, or that way, and makes them crooked, they are capable of love, joy, griefe: but God, seeing he is capable of none of these, therefore he must needs be most just and righteous in all his workes. Therefore whatsoever he doth, though thou seest no reason for it, yet justifie thou him in all; when thou seest him overthrowing the Churches, denying his grace to many thousands, and the like, yet doe thou justifie

Whence 1.
He must needs
be righteous in
all his wayes.

2. All his decrees and counsells were from eternity.

justifie him in all his wayes : because there is no grieve or trouble can come to him, as to the creature, therefore he must needs be *holy in all his wayes, and righteous in all his workes.*

If this be so, then this will also follow, that all the decrees, all the counsells, and all the acts of his will, that ever were in him, they were in him from all eternity : that is, there is not a vicissitude of counsells, thoughts and desires upon the passages of things in the world, as there is in men ; for then hee should be subject to change : For this is a sure rule, *Whatsoever is under different termes, there is a change in it ;* he is now, that which hee was not before : and if there were any instant, in which God should will one thing which hee did not another time, hee should be subject to change. Therefore looke backe to all times, in your imaginations and thoughts, as to the making of the world ; all those acts, those counsells that have bin executed upon men, they were in him from everlasting.

Now I come to uses for practise : and we will make such uses as the Scripture doth make of this point. The first is this.

Vse I.

Take heede of provoking him to cast thee off.

In 1 Sam. 15. 28, 29. *And Samuel said unto Saul, The Lord hath rent the kingdome of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thee : and also the strength of Israel will not lie, nor repent : for hee is not as man that hee should repent. If GOD be unchangeable, take heede then, lest hee come to this, that hee cast thee off, as hee did Saul : for if ever hee doe*
it,

it, he will neuer repent, never alter, neuer retract his decree. *Saul* lived, you know, many yeares after, for it was in the beginning of his reigne; and yet because the will of God was revealed clearely to him, he was bid by a cleare command, *Go and kill all the Amalekites, and leave not any of them alive*: *Saul* now had a heart contemning GOD in this commandement, therefore also GOD came to a resolution and decree, to cast him off: though *Saul* lived many yeares after, yet you could see no change in him, there was no alteration in his outward behauiour; But, saith he, and it is most fearefull, *God doth not repent*: it is not with him as it is with man, for he may be intreated, and may repent; but *the Lord is not as man that he should repent*. Consider this, you that have cleare commandements from GOD, you that have beene tolde that you ought to be conscionable in your calling, that you ought to pray in your families, if you will be still breaking the *Lords* will, and live idly in your calling, and rebelliously sinne against GOD, living as if there were no GOD in the world; take heede lest the *Lord* reject you; for when hee hath done it, consider that he is an vnchangeable *God*, and that all his decrees are immutable. Consider that place, *Hee swore in his wrath that they should not enter into his rest*. It was not long after the children of *Israel* came out of *Egypt*, yet ten times they provoked him, before hee declared this resolution, and many of them lived forty

Ff

yeares

yeares after : but because many of them did see
 clearely that it was the will of GOD, they did
 see his miracles and his workes that hee had
 done amongst them, and yet because they still
 rebelled, *he swore in his wrath, that they should*
never enter into his rest. It is a fearefull case, when
 God shall doe this, (as doubtles he doth it now as
 well as then) (Euen all you that heare me this
 day,) there is a time, I am perswaded, when the
 Lord pronounceth such a decree upon such a
 man, saying; I have rejected him: yet no man sees
 it, no not he himselfe, but he comes to Church,
 and heares the word from day. But yet remem-
 ber that God is *vnchangeable*; for, you see, the
 Iewes in *Ieremies* time, they lived vnder *Ieremies*
 Ministry almost twenty yeares, but GOD had
 rejected them, and hee would not be intreated,
 though *Ieremy* and the people did pray to him:
 There are three places for it: *Ier. 7. 16. There-*
fore pray not thou for this people, neither lift thou vp
cry nor prayer from them, neither make intercession
to me, for I will not heare thee. But what if the Iewes
 being moved with the calamity when it came,
 should cry, and be importunate with the Lord,
 would not their teares move him? No, saith
 he: *Ierem. 11. 14. Therefore pray not thou for*
this people, neither lift vp a cry or prayer for them:
for I will not heare them in the time that they cry
unto me for their trouble.

But what, if they fast and pray? No; if they
 doe that, I will not heare them. *Ier. 14. 11, 12,*
Then GOD said vnto me, pray not for this people
for

Ier. 7. 16.

Ier. 11. 14.

Ier. 14. 11, 12.

for their good: when they, fast I will not heare their cry; when they offer burnt offering and an oblation, I will not accept them, but I will consume them by the sword, and by the famine, and by the pestilence. When the day of death comes, when the time of sicknesse and extremitie comes, then you will cry, and cry earnestly: but God shall say to you then, the time was, when I cryed to you by the Ministers, and you would not heare: nay, you slighted and mocked them, and you would not heare them, I will also mocke & laugh at your destruction. *Prov: 1. 26.* Doe not thinke this is a case that seldome comes, it is done every day, continually upon some. There is a double time: a time of preparing and trying before this *unchangeable* decree come forth. *Zep. 2. 1, 2.* Gather your selves together, ye gather together, O nation not desired, before the decree come forth, before the day passe, as the chaffe, before the fierce anger of the Lord come upon you, before the day of the Lords anger come upon you. And there is a time, when the decree is past; and when this is not past, there is a doore of hope opened: but when the decree is come forth, then you are past hope.

But how shall I doe to know this?

Beloved, never an Angel, nor I, nor any creature can tell you; you see that he tooke *Saul* at the beginning of the kingdome, when hee was young and strong; he tooke the *Jewes* at the beginning of *Jeremies* preaching; onely the use that you are to make of it is this: Take heede

When God hath cast a man off, all his in-deavour help not.

Pro. 1. 26.

A double time.
Zeph. 2. 1, 2.

Object.

Ansiv.
The time of Gods casting off a man unknowne.

of neglecting *God*, or good admonitions, take heede of contemning the word from day to day, and saying, that I will repent hereafter; for the *Lord* perhaps will not give thee a heart to repent, he will not heare you, (as was said before,) though you cry never so much to him, as in time of extremity you are like st to doe.

The second use I take out of *Rom. 11. 28, 29.*

As concerning the Gospell, thy are enemies for your sake: but as touching the election, they are beloved for the Fathers sake. For the gifts and calling of God are without repentance. The meaning of it is this: saith the *Lord*, I have cast away the *Iewes*, and they are now enemies for the Gospels sake, that is, that the Gospell might come sooner to you; they have rejected it, that upon their refusal, it might come to you *Gentiles*; they are enemies and cast off, yet they are beloved for their fathers sake; that is, in regard of the promise that I made to their father *Abraham, Isaac, and Iacob*, and in regard of that covenant I made with the, which I wil not alter, not, saith he, to all the *Iews*, but those who I have elected, so farre as my covenant reacheth, with whom I have made it. Do not thinke that there is any change of the *Lord* toward them, *For the gifts and calling of the Lord*, that is, the calling of them by the worke of the Spirit, and the gifts of saving grace, that he hath bestowed upon the elect *Iewes*, they are without all repentance, there is no change in them. Then if ever thou art in covenant with *God*, and hast this seale in thy soule, that there is a change wrought

Use 2.

Gods gifts and calling are without repentance to his Elect.

Rom. 11. 28, 29.

wrought in thee by the covenant, then thy election is sure: and be sure *God* will never alter it, for he is *unchangeable*. This thou must consider, that thou maist have *strong consolation*. Beloved, our consolation, if it be upon any thing, but upon *G O D* that is *unchangeable*, it is weak, and twenty things may batter it, and overthrow it: but when it is grounded upon the *immutability of his counsell*, it is called in *Heb. 6. 18. strong consolation*, so that all the Divells in hell, all temptations of the world, and all the objections that our owne hearts can make cannot batter it; for it is built upon the lowest foundation, even upon the *unchangeable God*. So that this doctrine is for comfort to all the Saints of *God*. Therefore consider thou, whether thou art in the state of grace, whether thou hast made the match with Iesus Christ, if ever there was a covenant betweene Christ, and thy soule.

Heb. 6. 18.

But how shall I know it, you will say? Did you ever come to this, as to say, I am content to be divorced from, and to part with all things, with every lust, and to be content to follow him through all his wayes, and to beare every crosse? yet this is not enough; Did there follow hereupon a generall change within thy heart, and a new heart, and a new spirit given thee? otherwise it is but lip-labour, a thought onely that passeth through the mind, and therefore was never any such actuall agreement betweene Christ and thee. But if there were any such change, then thou maist comfort thy selfe;

Quest.

Answe.

How to know wee are in covenant with *God*.

Isay 55.3.

Covenant
twofold.

for God is *unchangeable*, and this covenant, it is an *everlasting covenant*. Consider that it is every where called so: *Isay 55.3.* it is said to be an *everlasting covenant*, because it is founded upon the *sure mercies of David*: God gave *Saul* mercies as well as *David*, God tells him that he shall have the kingdom, if hee will walke in his wayes; but *Saul* started out of the wayes of God, and so God performed his part, but yet the covenant was broke, because *Saul* performed not his part. And as it was with *Saul*, so it was with the people of *Israel*; because they broke the covenant on their parts, God also broke his. *David* started out of the way, as well as *Saul*: but they were *sure mercies* that were promised him, for it was an *everlasting covenant of mercy*. Therefore you must know this, that there is a twofold covenant: First, a *single covenant*, such as G O D makes with children when they are baptised, which is this; If you will *believe* and *repent*, and walke in my wayes, you shall be saved: now if they breake the condition, G O D is freed, he is not bound any further. Secondly, a *double covenant*, to performe both parts, which is this; If you will *believe*, and *repent*, you shall be saved, and, I will give you an heart, and you shall *repent*, and *believe*, and be saved; I began the worke, and I will finish it: here is not onely a covenant on Gods part, to be our Father, but on our parts also, as in the other, but G O D doth not onely promise for his part, but makes a covenant to to inable us to performe the conditions

ditions on our part: and therefore it is called a *double covenant*. And it is impossible that this covenant should be broken, for then God should breake it himselfe, (for he is ingaged for both parts;) and so be changeable, if hee should not give thee a *new heart*, and keepe thee from the first day of thy regeneration till death. Therefore it is an *everlasting covenant*, and the fruites of it are *sure mercies*; it is a *double covenant*, and therefore cannot be changed. And it is called, *Compassions that faile not*: why are they called so? to shew the *unchangeablenesse* of this covenant.

But you will say, what if I fall into sin? I will forgive them, saith the *Lord*. Oh, but lusts doe rebell, old lusts, and new: but, saith the *Lord*, I will mortifie them, and give you grace to overcome them. Oh, but grace is subject to decay: but I will renew it, saith God. If thy sinnes and lusts should exceede his mercies, then they should faile; but they cannot: and therefore they are called *compassions that faile not*.

Besides, consider this, that the covenant is made in *Iesus Christ*. There are two *Adams*, he made a covenant with both: with the *first Adam*, he made a covenant, as with the common roote of all mankind; but *Adam* brake the covenant, and so did all his members. But there is a *second Adam*, and all that are saved, are members of him as truly as wee are of the *first Adam*: and he kept the covenant, and therefore if he stand, they shall stand also.

Object.

Ans.

Falling into sinne cannot frustrate Gods covenant.

Besides, consider that he makes this Covenant as to sonnes, and not as to servants. To the servant the Master saith; Doe my worke faithfully, and thou shalt have thy wages, if not, I will turne thee out of my dores: but with his Sonne it is not so, *hee abideth in the house for ever*; if he fall into sinne, hee corrects and nurtures him, but yet hee keepes him in his house for ever.

Answ.

Object.

Gods Immortality makes us love him.

But what use is there of this Doctrine?

There is this end for it; were it not for this Doctrine, thou couldest never love God with a sincere and perfect love: For I aske thee this question, canst thou love him with a perfect love, whom thou thinkest may sometime become thine enemy? It is a saying, *Amare tanquam aliquando furus*, is the very poyson of true friendship. But now, when thou knowest that God is knit to thee by an *unchangeable* bond, that hee is a friend whom thou maist build upon for ever, whom thou maist trust: this makes thy heart to cleave to him, as *Paul* saith, *I know whom I have trusted*, this makes thy heart to fasten upon him, and there is no scruple of love, which would be, if there were a possibility of change.

Besides, what makes a man to depart from his profession? Because he thinkes to get a better portion: but when thou hast this portion sure; *Christ*, and heaven sure, why shouldest thou let it goe. *Heb. 10. 23.*

Besides, endeavours never faile, till hope failes: And therefore when thou art sure that thy

Why men leave their profession.

Heb. 10. 23.

thy worke is not in vaine in the *Lord*, it is that which makes thee constant, and *immovable in well-doing*. And therefore the use is, to make us have *strong consolation* in the *Lord*, and to *doe his worke abundantly*, to doe that which wee are exhorted to doe; to cleave to the *Lord* without separation. And this wee cannot doe, except we were sure of him: and that you may know by this, that he is an *unchangeable God*, and the gifts of his calling are without repentance.

1 Cor. 13. 58.

EJNJS.

THE

The American Medical Association is a non-profit corporation organized for the purpose of promoting the interests of the medical profession and the public. It is composed of members who are physicians, dentists, and other health care professionals. The Association's primary concern is the advancement of the medical profession and the improvement of the health of the people. It does this by publishing the Journal of the American Medical Association, which is one of the most important medical journals in the world. The Journal contains articles on the latest medical research, clinical practice, and public health. It also publishes news and information about the medical profession and the health care system. The Association also provides a variety of other services to its members, including continuing medical education, advocacy, and representation in government and international organizations.

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THE FOURTEENTH SERMON.

EXOD. 3. 13, 14.

And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent mee unto you, and they shall say unto me, what is his name; what shall I say unto them?

And God said unto Moses, I AM, THAT I AM, &c.



WHEN men heare that GOD is thus *unchangeable*, that when he hath rejected any, he never retracts his decree; this objection may be made. For what end is it then to pray, to endeavour a change of life, or to repent, for if there be such

Object.

an

an unresistable decree past against mee, what hope is there?

Before I come to a particular answer to this, I will premise these two things in generall.

I

That the unchangeableness of Gods Decrees takes not away endeavours,

Simile.

First, you know, that in other things there is an *unchangeable* Decree, as there is an unalterable Decree concerning the time of mens death, and yet no man for this doth cease to eat, or to take Physicke: so there is an *unchangeable* Decree concerning the successe of every businesse under the Sunne, yet wee doe not forbear to take counsell, and to use the best meanes to bring our enterprises to passe: And so there is an *unchangeable* Decree concerning the salvation of men, concerning giving grace, or denying grace to them; and you can no more take an argument from hence, to give over endeavours, than you can in the former.

2

No man knowes this Decree.

2. Though there be an *unchangeable* Decree past upon men, when G O D hath rejected them, and G O D will not alter it; yet this Decree is kept secret, and no man knowes it: therefore there is a dore of hope opened, to stirre up men to endeavour. Indeed if the Decree were made knowne, and revealed to us, then it were in vaine, then there were no place for endeavours: but seeing it is not so, therefore there is place for hope, and for endeavours which arise from hope.

These things being premised, we will now come

come to a particular answer of this objection.

First, that if thou doest pray, thou shalt change GOD and his carriage toward thee, though hee be vnchangeable. For if a man be rejected as *Saul* was, and as the *Iewes* were, and as those in *Rom. 1.* who were *given up to a reprobate minde*; if he be so rejected, he is not able to pray, or repent, or to seeke to GOD, or to desire to go about in good earnest any change of life: for if he were able to doe it, he was sure to speed. Therefore if thou doest pray in truth, thou shalt prevaile, thou art sure to have mercy at his hand; for it is a great signe that he hath not giuen thee over, that no such *vnchangeable* decree is past against thee: therefore it is no doctrine of discouragement. Indeed it is a doctrine of great terrour to those, whose hearts doe not tremble at it, that let such a doctrine slide a way as water doth off a stone, and not sinke into their hearts at all: but to a man that saith, I would repent, and pray, and change the course of my life, if there were any hope; I can say this to thee, that if thou doest pray thou shalt be accepted; for GOD hath stiled himselfe, that he is a GOD *hearing prayers*; and except he were changeable, he must needs be ready to heare thee, if thou seekest to him: For the *Lord* is *vnchangeable* in his promises, & thou shalt finde him *vnchangeable* towards thee: but to a man that will not pray, that is set upon e-vill, and will not be wrought upon, to such a man this is a fearefull and a terrible doctrine.

Secondly,

I

If a man be
vterly reiected
he cannot pray

Rom. 1.

2

If there be a
change in vs it
shall goe well
with vs.

Simile,

Secondly, though *Gods* decree be *unchangeable*, yet if thou canst find a change in thy selfe, it shall go well with thee: as if a father should take up an *unchangeable* resolution to disinherit a stubborne and ungracious child, because he is so; if the child should change and alter his courses, and grow sober, the father may now receive him to mercy, and yet no change in his resolution, but the change is onely in the sonne. Or, if a Prince should set downe in a law, (as a law of the *Medes & Persians*, that alters not) saying, I will not receive to favour such a rebellious subject, because he is so: yet if his subject be changed, he may receive him, & yet his Decree may be *unchangeable*, because the change was in the subject, and the decree was grounded upon this, if hee did remaine so rebellious and stubborne: So I say to thee, if GOD hath therefore threatned to reject thee, because thou art a stubborne and rebellious wretch, if now thou shalt finde a change in thy selfe, that thy stubborne heart is broken, standing in awe of him, fearing to offend him, or to commit any sinne that thou knowest to be a sinne, I say, notwithstanding that *unchangeableness* of his, he cannot but receive thee to mercy. As if a Physitian should take up an *unchangeable* resolution, not to give his patient such restorative physicke, because his stomacke is foule, so that it will not worke, and because he will not receive such purgations whereby he should be prepared for it: But if there be a change in him; if his stomacke be

Simile,

be

be cleane & fit for it, so that it will work, and he become willing to receive it, if hee give it him, the change is not in the Physitian, but in the patient. Therefore when you heare this, sit not downe discouraged, but rather goe and sit alone, and consider of thy sinnes, and give not over till thy heart be broken for them: and when this is done, be sure that he will receive thee to mercy, for he may remaine unchangeable in his decree, if the change be in thee. And therefore this Doctrineth doth not discourage, but rather stirre vp, and incite men to change their courses, yea it is the very scope of it.

Againe, I adde this further; he that saith, to what purpose is it to endeavour, whosoever it is that sayes so, I would aske that man this question; Didst thou ever goe about any holy dutie, and yet didst finde this stoppe in it, that though thou wouldest doe them, thou couldest not be accepted? hadst thou ever a serious resolution to forsake such & such a sinne, and the occasions of it, and yet thou didst finde such a barre as this, that thou couldest not alter GODS decree thereby, and for that onely reason hast gone on in it? Did ever any man upon his death-bed say so? No man will say so: but it is because he would not. Therefore complaine not of the *unchangeable* decree of GOD, but of the stubbornesse of thy heart, that thou wilt not buckle, and come in unto him.

The best way in this Doctrineth of the *unchangeableness* of Gods decree of election, is this:

to

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It is but an excuse to say God is *unchangeable*, therefore there is no hope.

Vpon what occasion the doctrine of Gods vnchangeablenesse is revealed in Scripture
Rom. 9. 18, 19.

to consider in what manner it is delivered in the Scripture, and to what purpose, and to make that use of it, and then thou shalt be sure not to abuse it. As for example; to what end, and for what occasion is this Doctrine of election delivered? You shall finde that it is on this occasion. *Rom. 9. 18, 19.* When many of the *Iewes* did not come in, to whom did belong the *covenant*, and the *lawe*, and the *testimonies*, this was an objection that was made against the Doctrine of the Gospell; what was the reason that the *Iewes* did not come in, and that his owne people were not wrought upon? To answer this objection, the Apostle tells them, that this was not against *Gods* good will, hee was able to doe it, if it were his pleasure, but, saith he, some hath hee chosen, and some not; some he loves, and some hee hates; some hee hath mercy upon, and some he hardens. So that the scope of that Doctrine is, that *God* might be magnified, that no objection might be made against the almighty power of *G O D*, as if hee was not able to bring them in, that men might not say that they have resisted his will: and the Apostle reveales it for that purpose, that men might be answered. So that such Doctrines as this, you must consider for what end they are revealed. So for this Doctrine of *Gods* vnchangeablenesse, what is the end, why it is revealed? You shall see in *Numb. 23. 19.* *He is not as man that he should repent: Therefore I have blessed Israel, and he shall be blessed.* The end is, to shew that

The end of this doctrine.

Numb. 23. 19.

that his favour is an *unchangeable* favour: So hee hath cursed *Saul*, and he shall be cursed, *1 Sam. 15. 29.* his decrees are unalterable. So likewise *1 Sam. 1. 17.* *God* is good, and cannot be otherwise, therefore he *can tempt no man*. Out of all these places it is apparant, that the use of this Doctrine is, that wee might tremble at his judgments, and that we might rejoyce in his favour with joy unspeakable and glorious: In a word, that men might know the excellency of the Almighty, and might know and magnifie *God*, because constancy and *unchangeablenesse* is a property of wisdom. This being the end why it is revealed, it ought to be applied onely to these uses: As, (to shew it in those particulars which before wee did mention) when wee heare that *God* rejected *Saul*, and *will not repent* of it, and the *Jewes*, &c. the use that we should make of it is this; to thinke with thy selfe, If *God* should passe such a decree of rejection upon me, it cannot be changed, therefore I will feare before him, and take heed of that stubbornesse and course of disobedience, that may bring that curse upon me, and such a stroke upon my soule; and for this purpose is this doctrine revealed to us. And this use the Apostle makes of it, *Heb. 3.* when he had delivered *Gods unchangeable* decree, declared by his *swearing in his wrath, that they should never enter into his rest*: therefore deferre not, saith he, *while it is called to day*, lest that you continuing in a course of rebellion, the doore of mercy be shut upon you, and *G o d doe swear in his*
G g *wrath,*

1 Sam. 15. 29.

1 Sam. 1. 17.

The use of this doctrine,

wrath, as he did to them, *that you shall never enter into his rest*. Beloved, there is a double time: a time of the comming forth of this decree, and a time of preparing and trying, while the doore stands open. Therefore take heed that that *acceptable time* doe not passe away, lest thou be *hardened through the deceitfulnesse of sinne*.

Vse 3.

We shall finde God the same in dispensing iudgements and mercies in these times to us that he hath beene in former times to them.

If GOD be *unchangeable*, then looke whatsoever hee hath done in former times, what iudgements hee hath inflicted, and for what, what mercies hee hath shewen, and upon what ground; and thou maist expect the same, because there is no change in him: therefore goe over all the Scripture, and beholde what hee hath done there, looke through all thine owne experience, and see what he hath done to thee, and to others, and know that hee will doe the same againe to thee, for he is *unchangeable*. As for example, looke what he did to *Ioab*, *Shimei*, and the house of *Saul*. You know the sinnes that they committed; *Ioab* had committed murther, and *Shimei* reviled *David*, and *Saul* slew the *Gibeonites* against his oath: though they went on a long time in peace and prosperity, yet because their pardon was not sued out, therefore after many yeares God called them to an account. As *Ioab* went not to the grave in peace, and *Shimei* deserved death, and therefore it was brought upon him; and *Saul* was punished in the blood of his sonnes, and he was slaine himselfe, as he had slaine others in battell. So be thou assured, if there be any sinne which thou hast formerly

com-

committed, unrepented of, though it be long since, *God* will waken it in due time. So, looke what hee did to *David*; he had committed a sinne in secret, but the *Lord* saith, that he will make his punishment to be open, he will doe it *before the Sunne*: So if thou hast committed a sinne in secret, take heede lest hee bring it to light, hee will doe to thee, as hee did to *David*; and I say unto thee, that though thou be regenerate, and art one of his elect, yet if thy case be the same with *Davids*, hee will doe so to thee, for hee is *unchangeable*. There be two cases wherein the *Lord* will not spare, but bring judgement upon his owne children.

Two cases wherein God will punish his owne.

First, in the case of scandall, as *Davids* was: for though his first sinne was secret, yet his second was publicke, and made the first so too. Therefore though his sin was forgiven him, *God* tells him that his punishment should be open, and that *the sword should not depart from his house*.

I.
In case of scandall,

Secondly, if their sinne be not scandalous, yet if it be unrepented of, *God* will even punish his owne children. And as *God* deales with secret sinnes to bring them to light: so hee will doe with secret innocency, on the other side also. As *Ioseph*, whose uprightnesse was in secret, for none did see it but himselfe; as for his Mistresse, she accused him, and was believed: yet the *Lord* brought it to light in due season. So he will doe thine. Let men keepe their credit with *God*, and hee will keepe their credit with men, let them raise slanders, or what

2.
Impenitence.

they will : looke how he did with *Ioseph*, so he will deale with thee, for he changeth not.

So looke how the *Lord* hath dealt with wicked men ; looke how the *Lord* did deale with them that did meddle with holy things, as *Nadab*, and *Abihu*, and *Vzzah*, and the *Bethshemites* ; you know that he destroyed them all, and that with a present destruction : so if thou wilt abuse his name, abuse his holy things, and come unto the Sacraments with an *uncircumcised heart*, he is the same *God* still, he is as much offended now, and hee is as ready to execute his wrath upon thee, as he was then.

So looke how hee dealt with *Saul*, with the *Iewes* that came out of *Egypt*, hee swore in his wrath, that they should not enter into his rest : if thou wilt doe the same that they did, rebell against him as they did, he will swear in his wrath, that thou shalt never enter into his rest. As hee passed his sentence upon *Saul*, and as hee passeth his sentence upon any : so he will bring it passe, if thy case be the same, for he is *unchangeable*.

So looke how hee did deale in *Iohn Baptists* time, and as it was with them, Now the axe is laid to the roote of the tree, when the Gospell, and the meanes of grace, and the spring-time of the word began ; because they did not regard it then, they were cast off : the time of their ignorance *God* regarded not so much ; but then hee called upon every one to repent, and because they did not come in then, he deferred not his judgement. That upon which I ground this, you shall

(hall finde in two places of Scripture. 2 Pet. 2. 4. If the LORD did so with the Angels, *spared not them*, saith he, he is the same GOD, and therefore hee knowes how to *reserve the unjust to the day of judgement*, and especially *those that are uncleane*: the ground of it is his *unchangeablenesse*. The other place is in 2 Cor. 10. You know what he did to the *Israelites*, saith hee, hee will doe the same to you: therefore doe you take heede, that you *doe not commit fornication, as some of them committed, and died in the wildernesse, &c.*

2 Pet. 2. 4.

2 Cor. 10.

Onely here is this caution diligently to be remembred, which we must adde to all this that hath beene spoken. It is sure, that whensoever it is the same case, hee will doe the same thing: though his judgements are different, the time different, the wayes and meanes are different.

A Caution added.

As for example, he stroke *Vzzah* presently, and so he did *Gehazi*, and *Nadab*, and *Abihu*; yet to others there may be difference in time: to these he did it presently, to others it may be he will doe it many yeares after. Againe, he stroke them with death, but it may be there is another kinde of judgement reserved for thee, as it may be he will give thee up to hardnesse of heart, or the like.

Gods iudgements different in the time, and meanes.

Againe, so it is in shewing mercy, for the rule is as true therein also: For he shewes mercy to some this way, and to others that way, and he humbles men after divers manners; and so some men hee punisheth for their sinnes in this life, some hee reserves for another world: Againe,

some hee strikes presently, and some hee forbears with much patience.

Simile.

And this you must remember in both these, that though hee doth the same things, yet hee doth them in a different manner, time, and way: he hath divers judgements, and afflictions; and as there are divers meanes to attaine to the same end, as some may ride, some go on foot, and yet all come to one journeyes end: So the judgements and afflictions may be different, yet the end the same; and that this caution being taken in, thou maist be sure, that the same judgements that he did execute in former time, he is ready to execute them still. As he hath given them up to open sinnes, that did neglect him in secret, so he will doe to thee; as he hath stricken some men in their sinnes, so the same wrath is gone out against and remaines for thee, if thou doe not repent and turne to him: for the kindes, as whether by sicknesse, or death, &c. these we cannot determine of; the wayes of GOD are infinite, and exceding divers, unsearchable, and past finding out: but though in regard of his particular wayes it doth not follow, he did thus to this man, therefore he will doe the very same to thee; yet because he did this to them, he will doe the same thing to thee in the same or in a different manner.

Object.

So looke what he hath done to all his Saints, hee hath blessed them, and heard them. But thou wilt say, I have prayed, and I am not heard. I say to thee, if thy case be the same, thou

Answ.

thou shalt be heard. To this end are those places: *The Lords hand is not shortened, that hee cannot save, nor his eare heavy, that it cannot heare.* This is the scope of the Prophet; as if he should say, you wonder why you are not heard, that you have not the same successe in prayer that the Saints have had, but the case is not the same, saith he: they repented, but you doe not; you are mistaken, for you are yet in your sinnes; I am as strong to helpe you, and as ready, and if I doe it not, it is because the case is different: *Your sinnes have made a separation betweene me and you.* Which implies, that *God* will heare if the case be the same. Onely remember this, that *God* may deferre it something long before he heares you, yet he will doe it in the end.

If *unchangeablenesse* be proper to *God*, (for so you must understand it, proper to him, and common to no other) then learne to know the difference betweene him and the creatures.

There be divers branches of this use: As,

First, if this be so, then every creature is, and must be changeable, and if so, then take heede, that you doe not expect more of the creature, than is in it, for this will raise your affections to the creature, and so cause grieve and vexation in the end: and indeed the forgetfulness of this changeablenesse in the creature, and unchangeablenesse in *God*, is the cause of all our crosses and sorrow in outward things we meete with. There be these degrees to it.

For, first, The forgetfulness of the mutability

God heares prayer now as in former time if our case be the same.

Esay 59. 1.

Use 4.

To see the difference betweene *God* and the creatures.

Contains two branches.

I.

Looke on the creatures as mutable, and expect not much from them.

Forgetting the creatures to be mutable:

I

Makes us expect much from them.

2.

Raiseth our affections to them.

3.

These strong affections breed strong afflictions.

lity of the creature causeth us to expect more from it than is in it. Secondly, This expectation raiseth our affections unto the creature: hence it is, that we set our affections too much upon them, and delight too much in them. Thirdly, Strong affections, when they are set upon the creature, doe alwayes bring forth strong afflictions: for what is the reason of all the griefe, that we undergoe from day to day? Is it not, because our affections are set upon changeable objects, upon the creatures? And therefore when they are changed, then there is a change in the minde also: whereas if thou didst looke alone upon the *unchangeable God*, this would keepe thee from worldly care and sorrow, this would preserve in thee evennesse and equability of minde. Therefore take heede of forgetting this, that to be *unchangeable*, is proper to *God* alone; therefore set thy affections upon none but him: and if thou wilt doe so, thou shalt alwayes enjoy a constant serenity and security of minde, as if a man were in the upper region, where there is no change of weather, when as below here, there is one day foule, another faire; so that if a man could live with *God*, and walke with him, and have his conversation in heaven, he should not be subject to such changes: whereas if a man set his mind upon earthly things, he shall be still subject to perturbations and unevennesse. All griefe of mind comes from hence, that thou lookest for *unchangeablenesse* from the creature, where it is not

to

to be had. If thou wouldest looke up to *God*, thou shalt find all things alike there, there is no change with him. When an earthen pot is broken, it doth not much trouble you, for you remember it to be but an earthen pot: now every thing here below, all your friends, wife, children, they are but earthen vessels, and the consideration of this would exceedingly help you, if you would settle it on your heart. Therefore say, what a foole was I? I did not remember, they were but a flower, a vapour, and a shadow: for so the Scripture calls them. And shall a man take on, because a vapour is scattered, and a flower withered, and a shadow vanished? Therefore remember, that to be *unchangeable* is proper to *God* alone: and to be changeable is as proper to the creature, as to him to be *immutable*.

Secondly, You may see from hence, how to helpe that vanity to which the creature is subject: for if *unchangeablenesse* be the property of *God*, thou must not seeke a stability from the creature, but consider that it hath no further constancy in it, than *God* is pleased to communicate the same to it. Therefore go to him to whom *unchangeablenesse* belongs; for as mutable as they be, yet if he will make thy friends to be stable, or thy wealth, it shall be so. Therefore the only way is, to goe to him, to make those things firme, which otherwise are unconstant. The love of a friend is unconstant, for hee may die, *the breath is in his nostrills*, and if hee doe live, yet *his thoughts may perish*, and his affections alter:

All outward things as earthen vessels.

2.

Goe to *God* to put a stability into the things thou enioyest.

So

A dependent
felicity to trust
in creatures,

So that they shall faile thee as a *land-floud* doth in summer, as *Iob* saith. It dries up in summer time, and yet that is the time of thirst; and so will they faile thee in time of neede: and the like may be said of all things else, so that he whose comfort doth depend upon them, hath but a dependent felicity, which is like the motion of mills, and ships, which cease when the water or wind failes them. But yet as mutable as they are, *God* can put a constancy unto them. Apply this therefore to thy selfe. Thou livest now, and art in health and wealth, in such and such a place, and such circumstances, as may continue it: the onely way to establish thee in all this is, to goe to *God*, and to beseech him to put a stability into thy condition. For the creature, as it is made of nothing, and is built upon a foundation of nothing: So it is apt to returne to nothing. And remember this, that the more retired, and weaned, and fearefull thy affections are about any thing, so that thou canst say in good earnest: If *God* will, I shall enjoy them to day, and next day, but his will I know not, I know not how long I shall enjoy them; if thou canst say thus, thou shalt holde them longer, and the faster: for that is a signe that thou dependest upon *God*, and not on the creature, that thou trustest him, and art not fastened to it.

Vse 5.

Learne to prize
things by their
unchangeable-
nesse, as *Grace*,
&c.

If this be so, then *unchangeablenesse* is an excellency in him: for all his Attributes are exceeding excellent. Then if thou wouldest judge of any thing in the world, thou must take this

as a measure by which thou maist prize and esteeme it: looke how changeable it is, so much the worse it is; if it be good, the more *immutable*, the better it is, for all changeablenesse commeth from weaknesse. Therefore learne to value it so: and you shall finde this of much use. As wee may see in the heavens: it is said that they are vaine, *because they waxe olde as doth a garment, but thou art the same*, Psal. 102.26,27. Go through every thing glorious in the world, glorious Churches, they are subje& to change; as *Ierusalem, the glory of all the earth*, it is ruinated, and brought to nothing. Take men that are most eminent, yet because they are subject to change, by death or by passions, there is a vanity in them: though they live here like Gods in their glory: and when they come to die, and *their change comes*, they appeare to be *but men*. Therefore magnifie no man, but labour to be perswaded of thy selfe, as a man. I neede not speake to you of riches, they take to themselves wings and fly away; nor of credit and honour, they are in the power of them that give them: whatsoever is changeable, according to the mutability of it, so value it. But I presse the contrary. Looke upon the things that are not changeable, and labour to prize them. Thou shalt finde saving grace to be *unchangeable*, though it may be impaired in degree, and may recoyle to the root, and may not bud forth as at other times, yet it is *unchangeable*, it shall never be taken away: So spirituall life is *unchangeable*,
when

Psal, 102, 26,
27.

Grace unchangeable.

when that begins, then the other shales off, even as old nailes doe, when new grow under them: therefore this should teach us to value it much.

The word un-
changeable.
Isay 40.8.
Mat. 5.

So the word of God is an *unchangeable* thing, *Isay 40.8. The grasse withereth, the flower fadeth: but the word of the Lord shall stand for ever. So Matth. 5. Heaven and earth shall passe away, but my word shall not passe.* Now what use should we make of this? Then study the word more than any thing in the world besides. There is much learning in the world, and there are many creatures: now all other knowledge is but of the creature, and the knowledge of them cannot be more excellent than the thing knowne, and it vanisheth away with them, but *the word of God shall not passe, the word indures for ever.* Therefore looke what truthes thou canst get out of the word, which may build up the inward man, looke what profit thou canst get from it, that shall remaine for ever: therefore thou shouldest prize it much, get it plenteously into thy heart, in the wisdom and power of it. We have many employments in this life: but that which is bestowed upon *unchangeable* things which shall never alter, that is the best time spent.

Good workes
unchangeable.

Lastly, all the good workes thou doest, and all the evill workes of unregenerate men unrepented of, shall remaine for ever. Looke what good workes thou doest in the world, they shall remaine with thee for ever, they shall be had in continuall remembrance. Therefore thou shouldest

dest labour to be abundant in good works, that is, to be sure to serve *God* whatsoever thou doest. This is the happy condition of the Saints, that their sinnes shall be blotted out, and their good workes shall remaine to eternity, they are spirituall seed sowne, which shall bring forth a sure harvest. If thou be a servant or a labouring man; when thou doest thy works out of obedience to him, even those works shall remaine. So looke upon any thing that thou hast done for *Christ*, all these things shall remaine for ever: what faithfull praiers soever thou hast made, or whatsoever thou hast suffered for *Christ*, what paines thou hast taken in preaching, or in repenting, or in advancing the cause of *Christ*, these shall be had in everlasting remembrance. So looke what sinnes unrepented of thou hast committed. The sinnes of unregenerate men shall also remaine. All the praise that comes from any action, and the pleasure of it, that passeth away, and comes to nothing: but looke what sinfulness there is in any worke, that remaines, and if thou repent not of it, that sinne shall be reckoned upon thy score; and what uprightness soever there is in any worke, that also shall remaine. Therefore learne from hence to prize and value onely those good things that are immutable, and proportionably to feare and shunne the evill.

F J N J S.

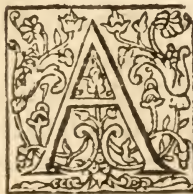


THE FIFTEENTH SERMON.

Exod. 3. 13, 14.

And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent mee unto you, and they shall say unto me, what is his name; what shall I say unto them?

And God said unto Moses, I AM, THAT I AM, &c.



As wee are to judge of other things by the mutability of them: so learne to judge of thy selfe, of thine owne spirit, by that constancy that thou findest in well-doing, or that mutability and unconstancy that thou art subject to. If a man would make a censure of himselfe, let him consider, that the nearer hee comes to *unchangeablenesse* in well-doing, the better hee is, and

Use 6.

To iudge of our owne spirits by constancy in well-doing.

and the stronger he is: againe, the more mutable, the weaker. Thou art to judge of thy selfe, as wee use to esteeme one of another. Now let a man be unconstant, one that we can have no hold of, that is as fickle as the weather, that will resolve upon such a thing to day, and change his mind to morrow: what ever learning or excellency, or what kindnesse soever is in this man, we regard him not, because he is an unconstant man. Now learne thou to doe so with thy selfe, to aske thy selfe that question: Hast thou not had many resolutions, that never came to any endeavours? Hast thou not begun many good workes, and broke off in the middle, and never finished them? Hast thou not found that property of folly in thee, To begin still to live? *Stultitia semper incipit vivere?* Hast thou not often begun and ended, and begun again, & still brought no fruit to perfection? If this be thy case, learne to abhorre thy selfe for it, and to be ashamed: for all is nothing, till wee come to a constant and *unchangeable* resolution: So that we come to set it downe with our selves as an inviolable law: this is a duty, and I will doe it, whatsoever it cost mee; this is a sinne, and I will avoid it, whatsoever come of it. This is a resolution that *Daniel* takes up, *Dan. 1.8. He determined in his heart, that he would not be defiled with the Kings meate*: and such a resolution they were exhorted to in *Acts 11. 23. With full purpose of heart to cleave unto God*. It is translated, full purpose: but the words are, with a decrec and full resolution

To be humbled
for our uncon-
stancy.

Acts 11. 23.

lution of heart; τῇ προθέσει τῆς καρδίας προσ-
 ῥήναι τῷ κυρίῳ: That is, when a man doth not
 lightly put himselfe upon an holy course; but
 takes up a strong resolution to goe through with
 it; such a resolution as *Pauls* was, *Acts* 20. 22.
 he knew what bands did waite for him as for
 theevs, by the way, it was no matter; he *was bound*
in the spirit, All is nothing: I care not, sayes he,
so that I may fulfill the Ministry committed to me.
 Such a resolution we should have. And accord-
 ing as thou findest thy selfe able to doe this,
 so thou shouldest judge of thy selfe. A man
 that is on and off in his wayes, *Salomon* com-
 pares him to a City whose walls are broken
 downe, that is, if a temptation come, and set
 upon him, it hath free entrance, and the temp-
 tation comes in, because his soule was without
 guard and ward. But on the other side, a man
 that doth not stand trifling with the *Lord*, to say,
 onely I wish I could, and I am sorry that I can-
 not, but that will goe through a good course,
 such a man is like to City which hath walls
 round about it; that if a temptation come, there
 is something to keepe it out. I say, as thou art
 to judge of other things by the mutability of
 them: so of thy selfe. There is nothing bet-
 ter than to have a peremptory resolution in
 well-doing, to be constant therein, and there is
 nothing worse than to bee peremptory in e-
 vill.

If *God* be *immutable*, then thou knowest whi-
 ther to goe to get this constancy, to make thy

H h

selfe

A& 20. 22.

Simile.

Constancie in
 euill nothing
 worse.

Vse 7.

To goe to God
 to get constan-
 cy in well-
 doing.

selfe *unchangeable*, and *immutable* and constant in well-doing. For, for what end hath he revealed to us that he is *unchangeable*? is it not for our use? Sure it is, even to teach us, that when we finde our selves subject to mutability, wee should goe to the *unchangeable God*, and beseech him, to establish our hearts. No creature is able to doe it. Every creature is mutable, onely so farre *unchangeable*, as he maketh it to be so; he onely is originally *unchangeable*; all friends and all other things in the world are no further *unchangeable* than he communicates it to them, (as was said before:) and the same is true of thine owne heart, and of thy purposes. Therefore thou must thinke with thy selfe, and make this use of the *unchangeablenesse* of *God*, that hee onely can make thee *unchangeable*. Therefore as when a man wants direction, hee must goe to *GOD*: *Iam. 1.5.* he is onely wise, and can shew a man what to doe, when he is in a strait. So upon the same ground when thou seeest that thou art unconstant, goe to him that is *unchangeable*, that can make thee constant; and desire him to fixe thy quicke-silver, to ballance thy lightnesse, and that he would settle and fill that vaine and empy heart of thine with something that may stay and establish it. There is no other way: all the meanes that can be used, all the motives that can be put to a man, all the reasons that can be brought, are not able to make us constant, till *GOD* worke it in us, and for us. Therefore the onely way is to give *GOD* the glory of his

immortality,

immutability, to goe to him in a sense of thine owne unconstancy, and say ; *Lord*, thou hast revealed thy selfe to be *unchangeable*, that wee may seeke it of thee, and finde it in thee, thou alone art originally and essentially so: no creature is any futher than thou doest communicate it to it. Therefore doe thou, *Lord*, make mee stable and constant in well-doing. Grace it selfe of it selfe is not *immutable*, for it is subiect to ebbing and flowing: and the reason why we doe not quite lose it, is not from the nature of grace, as if it were *immutable*, but because it comes from and stickes close to Christ. Therefore goe to him; he is the roote that communicates sappe and life to thee, because thou abidest ingrafted in him.

Grace in it self
not immutable.

But the *Lord* doth this by meanes: it is not enough to pray, and to seeke to him, to make me *unchangeable*, (so much as humane infirmity can reach) but I must use the meanes also.

Object.

It is true, he doth it by meanes: and if you say, what are those meanes? I will shew it you briefly.

Ansiv.

You shall finde that there two causes of unconstancy, or mutability, or ficklenesse: and if you finde out what the causes are, you will easily see the way to helpe it.

Two causes of
inconstancy,
and two means
to procure con-
stancy.

First, Strength of lust: that causeth men to be unconstant. *Iames 4.8. Cleanse your hands, ye sinners, and purge your heart you wavering-minded: what is the reason, that the Apostle bids them to purge their hearts, that were wavering-minded,*

I
Lusts: get them
mortified.
Iam. 4.8.

Simile.

Psal. 5.9.

Strong lusts
break off strong
purposes.

but because that corruption, and those unruly affections that are within, cause us to be vnconstant, & to waver, even as an arrow though shot with a strong hand, which yet the winde makes to fly vnconstantly: so a man that resolves upon a good course, and takes to himselfe good purposes & desires, yet he having some lust in him, these thrust in, & make him vnstable; therefore purge your hearts you wavering-minded. As if he should say, the reason why you are not stable, is, because you are not cleansed from these corruptions, which are the cause of this vnconstancy. So *Psal. 5.9. There is no faithfulness in their mouth, their inward part is very filthinesse, &c.* The reason why there is no constancie in their speech, life, and actions is, because within they are very corruption: that is the sin that is within, is the cause of all the wavering that is in the life of man; were it not for it, our actions would not bee of such different colours, there would be no such vneuenesse in our lives. Therefore if this be the cause of it, there is no way to helpe it, but to get this corruption mortified, to be cleansed from all pollution of flesh & spirit, as much as may be.

Take a man that sayes hee will amend his course, that intends to be diligent in his calling, and thinkes never to turne to such evill courses, but to serve *God* with a perfect heart: observe now what is the reason that this man breakes his purposes, and falls off againe; it is, because there is some strong lust, that comes like a gust of a contrary winde, and breakes him off from his

his course. Therefore the best way is to declare they bear, if that will be constant.

The second cause of inconsistency, is weakness; if a man were free from that sin and corruption, yet weakness would make a man to be inconsistent: so much weakness, so much inconsistency; and so much strength is a man hath, so much constancy he hath. For what is the reason that a man is so fickle? Because the banks of his resolution are so weak to hold out against temptations when they assault him, he gives over because he is not able to resist them.

And this ground I take out of 1 Sam. 15. 29. *The strength of Israel will not repent, for he is not as man that he should repent.* By repenting is meant a change: now you see the reason given why the Lord is not subject to change, he is the strength of Israel. For you shall always find in the Scripture, that such attributes are given to God, according to the nature of the works that he hath in hand: Now the reason given why the Lord will not repent, is because he is strong.

To make this appear to you, you must know, that three things must concur to make a resolution strong.

First, there must be some reason that must move a man.

Secondly, there must be an inclination of the will joined with that reason.

Thirdly, It must be often renewed. First, I say, there must be some reason that must move him: but if that were all, he would not resolve,

He 3

therefore

2.
Inconsistency
consequence
weakness.

1 Sam. 15. 29.

Therefore in
this respect
purpose.

1.

2.

3.

I
Purposes preſu-
ded on reaſon.

2
Inclinations.

3
Renewing of
purpoſes.

therefore hee muſt have an inclination of the will to it; both theſe, when they concur, they make the reſolution vp: when the vnderſtanding is conuinc'd, and the will inclin'd, the vnderſtanding ſaith there is reaſon for it, and the will ſaith, it is good, then this makes vp the reſolution. As firſt, when a man hath any reaſon to move him to any action, and it is a ſtrong reaſon, ſo that hee answers all objections that hee meets with, now the reſolution continues firme: but if his reaſons be not ſufficient, but he meets with objections that are ſtronger, then the firſt principle being taken away, the reſolution growes ſluggiſh and weake. And ſo is it in the other alſo, when a man hath a deſire to any thing, if it be ſo ſtrong, that no other deſire is ſtronger then it, that can overtop, and overrule it, then he goes on without any impediment: but if it be weake, ſo that a ſtronger deſire can come, and overballance it, then the ſecond principle is demolish'd alſo, & there is an end of this reſolution. So that let the reaſon on which wee fixe it be ſtrong, and let the inclination (which muſt concur,) be fix'd and ſtrong, and then the reſolution will be according.

But I adde the third, that there muſt be a renewing of this: for though the reſolution be well built, yet to make it conſtant, it muſt ſtill be renewed. For there are ſome workes, which muſt have a third and fourth hand to goe over them, or elſe they will faile, and moulder away:

And

And this is the nature of our resolutions also, it is not the resolution of a day or two, that will serue the turne, for the nature of man is subject to such weakenesse, that except our resolutions bee gone over and over againe, they shrinke & come to nothing. Therefore the thing that causeth vnconstancy, is one of these three: either weakenesse of reason that sets thee on worke, or weakenesse of the inclination and desire, or else, not renewing of this. Now when you have found out the causes of weakenesse, you may easily finde out the meanes to make you resolute in welldoing. As.

Meanes to help
resolutions.

First, Labour to get strong reasons for what you resolve on. The want of this was the cause of the mutability of the second ground. *It wanted depth of earth*: that is, the seed was good, and the earth was good, but it was not deepe enough, and so the strength of the Sunne caused it to wither away. So when we shall have good purposes and resolutions, & they have not root inough, that is, when a man hath not well examined the thing, so as to bee fully convinced of the thing that he vndertakes, he is apt to be inconstant in it. And this was the reason of *Eves* inconstancy, because shee considered not the bottome that she was built vpon. On the other side, the Woman of *Canaan* when she had fixed her faith vpon a good ground, she would not be beaten off: though she could not answer the objection, yet she would not bee plucked off. Thou art the *Messias*, and therefore thou

I.

Get strong
reasons for
them.

Outbid Satans
temptations.

wilt shew mercy : and then she had neede of mercy, for her daughter was sicke, and weake, and therefore she would not be driuen off, shee would take no deniall. So is it with all our resolutions when they have this depth of earth. Therefore the best way is, to consider, and forecast the worst. So our Saviour counselleth to expect the worst : *How canst thou that hast but two hundred, goe against him that hath a thousand,* so is it in this case. When you shall undertake a good course, and you goe out but with weake reasons : if Sathan or a lust come and object stronger reasons, this will make thee give out. Therefore the best way is to forecast the worst, and to outbid the Devill in every temptation. Therefore when hee shall come and say, that thou shalt have favour with men, say to him that the favour of GOD is better ; if he shall tell thee of riches, and wealth, say that thou shalt have a treasure in heaven : if hee say to thee that thou shalt have rest and pleasure in sinne, say to him, that the peace of conscience, and joy in the Holy Ghost, is farre beyond that rest, and pleasure, whatsoever it be. So in all the temptations on the other hand, it is good to ponder them well, that wee may bee able to outbid him therein. Whatsoever he doth object, it is one of these two : either some good that thou shalt have, or some evil. Now consider, that as the love and favour of GOD, is a greater good then all the world can give thee : So his wrath is a greater evil.

evill, than any the world can inflict upon thee.

Secondly, If thou wouldest haue thy resolution strong, to breake through all impediments, labour to get vehement desires to overtoppe all other: that whatsoever comes, yet they may overballance them.

But how shall I come to get such a desire?

There is no way in the world but this: Labour to be humbled for thy sinnes, to get a broken heart for them: for then a man comes to prize grace exceeding much, and worldly things as nothing. For this is a sure rule, *When thou feelest thy sinnes to lie heavie vpon thee, then all the things in the world will bee exceeding light:* therfore labour to know the bitternesse of sinne; it is that which sets an edge vpon al our spirituall desires: without this a man doth but cheapen the kingdome of heaven, he doth as the people did with *Rehoboam*, they expostulated with him about their serving him: so wee doe capitulate with the *Lord*, as it were, and stand vpon termes with him, untill we are humbled; and then we are ready to take heaven vpon any condition. Till a man be thus humbled, his desires are remisse, and weake, and flaggy desires; they raise up great buildings vpon no foundation; the foundation is weake and crazie, and so the building comes downe. And hence is it, that men put their hand to the plough, and looke backe againe. A scholler will serve the *Lord*, if hee may have eminency in gifts, and outward excellency, or some honour in the flesh; but other-
wise

2.

Get strong desires.

Quest.

Ansiv.

How to get strong desires.

A humble man takes heaven vpon any conditions.

wife his desires to *Gods* worke are remisse: but when he is once humbled, then he will say with *Saint Paul*, *Lord, what wilt thou have me to doe?* & I will doe it, whatsoever it is, & whatsoever thou wouldest haue me to suffer, I will suffer it. *He will take the kingdome of heaven by violence*: and then his resolutions continue constant that way. For what can the world and Satan do to him? will they take away his pleasure from him, his wealth, or his credit? they are things that hee hath despised before: they can take nothing from him, but what he cares not for. It is the bitterness of sinne, that makes him now to prize *Gods* love and favour aboue all things.

3.
Renew our resolutions,

Thirdly, thou must renew thy resolution oft: it is not enough to set the heart in good frame of grace for a day, or two, or for a moneth, but thou must have a constant course in doing of it, ever and anon: as the *Dutch men* vse to doe with their bankes, that keepe them with little cost, because they looke narrowly to them; if there be but the least breach, they make it up presently, otherwise the water makes a breach upon them. So thou shouldest doe with thy heart, observe it from day to day, marke what objections come that thou canst not answer, what lusts and desires doe overballance thee, and learne still to renew thy reasons and resolutions against them: and this will make thee constant, and firme, and peremptory in well-doing.

Now

NOW I come to the next Attribute, and that is, *The Greatnesse of God, or his Infinitenesse*: We follow in this rather the rule of the Scripture, than the tract of the Schoolemen, and wee insist upon those that God doth especially take to him in Scripture.

Now that GOD takes this Attribute to himselfe, you shall see in 2 *Chron.* 2. 5. *For great is our God above all Gods. Psal.* 135. 5. *For I know that the Lord is great, and that our Lord is above all Gods.* But the place that I would chiefly commend to you is this: *Psal.* 145. 3. *Great is the Lord, and most worthy to be praised: and his greatnesse is unsearchable.* Where you see, that it is an infinite, and incomprehensible greatnesse that the Lord takes to himselfe. So *Psal.* 147. 5. *Great is our God, and of great power: and his understanding is infinite.*

In handling of this, I will shew you these two things.

First, I will shew you how this greatnesse of GOD is gathered from the Scriptures.

Secondly, I will shew you the reason of it, as I have done in the rest.

The greatnesse of GOD is declared to us in the Scripture by these sixe things.

First, By the workes of his creation. The greatnesse of the workes doe shew the greatnesse of the maker. *Isay* 40. 12. *Who hath measured the heavens in the hollow of his hand, and meted out the heavens with a spanne, and comprehended the dust of the earth in a measure, and weighed the moun-*

The sixth Attribute of God; his greatnesse and Infinitenesse.

2. *Chro.* 2. 5.

Psal. 135. 5.

Psal. 145. 3.

Psal. 147. 5.

1.

2

The Greatnes of God declared in 6 things.

I

By the workes of Creation.

taines

taines in scales, and the hills in a ballance? that is, If you would looke upon any worke, you may judge of the workeman by it; if you see a great building, you conceive it to be made by a man of some power: now when you looke vpon the great building of heauen and earth, you may think that he that did handle the materials thereof, as an Architect doth handle the stones, & lay them in their place, is great: now the *Lord* doth put the waters together, as if he held them in his hand; and hee measures out the heavens, as a workeman measures out the rooffe: Againe, e-very workeman must worke by plummet and by weight, now consider the great mountaines, saith he, he weighes them in scales, and the hills in a ballance: as this building doth goe beyond mans, so doth the *greatnesse* of God exceed the *greatnesse* of man: and by this you may take a glimpse of the *greatnesse* of the *Lord*.

By the Ensigns
of his Great-
nesse.

Deut. 4. 36.

Secondly, by the ensignes of his *greatnesse*: The *greatnesse* of Princes is set out by their ensignes, which are the declaration of it. Now when the *L O R D* would shew his *greatnesse*, you shall see how he expresseth it. *Deut. 4. 36. When he came out of the Mount, they heard a great voice, and on the earth there was a great fire:* by that you may know the *greatnesse* of *G O D*. For why doth hee come forth with those ensignes, clothed with them, as it were, but that by this you might have a crevice opened to shew you the *greatnesse* of *G O D*? So when he appeared to *Elias*, and in his apparitions to *Moses*, to the Prophets,

Prophets, *Isaiah*, and *Ezekiel*. It is said also, that *his voice was as the sound of many waters*; and he was so terrible, that it was a vsuall saying among the *Iewes*; *Who can see God and live? why so?* Because when he appeared, when he shewed any shadow of his *greatnesse*, weak flesh could not behold him, but was swallowed up as it were, with the *greatnesse* of his Majesty.

Thirdly, By the workes of his providence. *Ezek. 36. 23. And I will sanctifie my great Name which was prophaned among the heathen, which yee have prohaned in the middest of them, and the heathen shall know that I am the Lord, saith the Lord GOD, when I shall be sanctified in you before their eyes.* As if hee should say; They make no account of me now, but when they shall see me to bring downe great *Babel*, then they shall know and beleewe, that I am a great GOD. So else where in *Ezechiell* hee compareth *Ashur*, and *Tyre*, to a *Lyon* and *Eagle*, and a *Cedar*: and hee saith, that hee will put a *hooke* into the *Lyon*, and *deplume* the *Eagle*, and *overtop* the *Cedar*: that is, hee will shew forth his *greatnesse*, at that time, when he shall bring downe those great nations. So the *greatnesse* of GOD is seene in his providence over every thing else: when he shall overthrow a whole kingdome, and a great battell by a litle accident, as great ships are turned about by a litle rudder, then his might appeares. So his ruling the winds and seas, and weather, all which shewes the *greatnesse* of his excellency. Therefore look vpon his judgements, and likewise

3.
By the workes
of his providence.
Ezek. 36. 23.

wise upon his mercyes, when you see, how he raiseth men out of the dust &c. All this shewes the greatnesse of God.

4.

By comparing him with the greatest things.

Isay 40. 15.

Fourthly, It is set out comparatively. To compare him, with the greatest of men, Kings, what are they unto him, who is the King of Kings? Nay, take Nations which are greater, nay take all Nations, you shall see what they are to him. *Isa. 40. 15. Behold the Nations are as a drop of a bucket, and are counted as the small dust of the ballance: Behold he taketh up the Isles as a very little thing, & Lebanon is not sufficient to burn for a burnt offering. All Nations before him are as nothing, and they are counted to him lesse then nothing and vanity.* The very scope of this place is, to shew the greatnesse of God by comparison. A bucket of water is but a small thing, but the dropps that fall from it, they are no use: Again, the dust of the earth is but a small thing, but the dust of the scales, that will not so much as turne them, that must needes be exceeding little: but all the world is not so much to him, as a little dust. Another comparison you shall finde in *Isa. 55. My thoughts are above your thoughts, as the heaven is above the earth.* Beyond all things are the thoughts of man; for though Nations bee great, yet a mans thoughts goe beyond them: notwithstanding the Lord is as much beyond the scantling, and modell that we draw of him in our thoughts, *as the heavens are above the earth.* When you have thought upon mee as much as you can thinke; when you have thought
me

Isay 55.

mercifull, (for that is the thing which hee speakes of there) yet I am as much more mercifull, then you can thinke of me, *as the heavens are above the earth.*

Fifthly, The *Immense* or extent of his being. *Ier. 23. 24. Doe not I fill heaven and earth, saith the Lord?* When we consider, that *the heaven of heavens cannot containe him*, that largenesse of his essence presented to our mindes, will shew his *greatnesse* to us.

5
By the Immensity of his being.
Ier. 23. 24.

Sixthly, His *holinesse* shewes his *greatnesse*. Looke as men keepe a greater distance from others, (as Princes doe) so wee esteeme them greater: Now his *holinesse* is nothing else, but his separation and distance from every creature. Every thing is holy, because it is separated from common uses; it is common, because it is not sequestred: now the holines of *God* goes beyond the holines of all other things, for *God* is so separated as none may come neere him; the *Cherubims cover their faces before him*; and when he was in the Mount, none might approach neare to him; if they did, they were to be thrust through with a dart: *He dwells in light inaccessible*; & therefore the great *holinesse* of *God* shewes the *greatnesse* of Majesty.

6.
By his holinesse.

The reasons of this *Infinite*nesse are these.

First, from this very place, *I AM hath sent me unto you? I AM*, shewes that he hath a being from himselfe, if so, then he had no cause. Now from hence, as in that he had no *efficient* nor *finall cause*, he is eternall, so in that he hath nei-

2.
Proved by 4. Reasons.

1.
He hath neither matter nor forme.

ther

ther *matter* nor *forme*, hee is *infinite* and incomprehensible. And that is the reason that hee hath an vnlimited essence, because all limitation proceeds either from the *matter* or from the *forme*: the *forme* is contracted by the *matter*: againe, the *matter* would be indefinite, but it is cōtracted & bounded by the *forme*, and shut up into such a compasse. Now *God* hath neither *matter* nor *forme*, nor nothing like it: therefore he is infinite. All the creatures they have their severall kindes: the Angels they have no *matter*, yet they have something in them answerable to *matter* & *forme*, wherein they agree, & disagree with other creatures: and therefore they are one kinde of creatures, and man another; which shewes that they have *formes* to bound and limit them, in that the essence of the Angels goes so farre, and no farther; & so the essence of man, &c. But in *God* there is no similitude of any such thing, there is no *Esse receptū*, there are no limits in him, nothing to bounde his essence: whereas they are *Entia* in a certaine kinde, he is *simpliciter Ens*, & therefore without all limitation, and so must be *immense*.

Reas. 2.
He is almighty

Secondly, He is omnipotent and almighty, he can doe whatsoever he will: Whence I reason. If he haue an *infinite* power, it cannot bee but in an *infinite* essence; for as a thing is in working, so it is in being: an *infinite* effect supposeth an *infinite* cause: therefore when his power is *infinite*, that must needs be *infinite* in which it is rooted, and from whence it proceeds.

Reas. 3.

Thirdly, That which is beyond all that wee
can

can conceive is *infinite*: but *God* is so, for if any thing could be imagined more perfect than he is, that should be *God* and not he: and therefore whatsoever we can conceive of him, he is in Scripture said to be beyond it. *Rom. 11. His wayes are past finding out; & it is said, that he dwels in light inaccessible.*

He is beyond all that we can conceive.

Rom. 11.

Fourthly, Consider it from his workes: you see that hee hath made the world of nothing. Whence I reason: If you would heate the aire, it is more easily heated than water, because the passive power is neerer the active; and if you would heate water, you may more easily heate it than the earth: Now according to the resistance, according to the passive power, such is the active: if the passive power lie open, the active power is lesse, that workes upon it: now when the passive power is infinitely low, then the active power must be infinitely high, and answerable to it. Therefore when *God* comes to make something of nothing, the active power must be exceeding high, because the passive power is infinitely low: and therefore requires an infinite active power to make something of nothing, and consequently, hee must be infinite, in whom this power is seated.

Reas. 4.
From his workes.

If he be so *great a God*, hee that is our *God*, the *God*, who is our *Father*, if hee be thus *great*, and incomprehensible, learne you to know what you are then: that you have an *infinite God* to maintaine, defend and uphold you, in all that you have to doe, or suffer for his will,

Vse 1.

To know our interest in this great *God*, and to take up a greatnesse of minde answerable.

What makes
the mind great.

This will cause you to take *great mindes* to your selves to have a *holy magnanimity* in you: And the consideration of this Attribute is of great use, to make Christians come to have great mindes. For what is it that makes the *minde great*? It is the *greatnesse* of the object: whence it is, that Kings have *great mindes*, because of their *great Kingdomes*; and *great men* have *great thoughts*, because of the *great objects* that they have to looke upon. Now therefore, if thou wouldest looke upon the *great God*, if thou wouldest consider that hee is thy Father, and that all that hee hath is thine, this would likewise make thy *minde* exceeding *great*: it would take from us that *pusillanimity* and narrownesse of mind, which we are subject to; and it is of great moment it should doe so. A little mind though it be good, yet because it is a little vessell, it can be and receive but a little good; whereas when the *minde* is *great*, it is capable of *great grace*, *great actions*, and *great indeavours*: therefore we should get our mindes to be enlarged, by considering the *greatnesse* of *G O D*, and our interest in it. For want of this it is, that Christians are so apt to be led aside into by-ways by the power of *great men*; because they thinke that they are greatly graced when they are look't after by *great men*; when as if they did know their owne *greatnesse*, that they are *sonnes of G O D*, and *heires of heaven*, this goes beyond all, and would raise their thoughts. Hence likewise it is, that men are so easily wrought

Why men are
led aside by
outward great-
nesse.

wrought upon by pleasure, profit, and the like, that they are ready to transgresse for a little: why is it? It is, because they doe not know what they are borne to, that the *great G O D* of heaven is theirs, and all the treasures there are theirs.

By pleasures.

So what is the reason, that the praise, and credit of men, doe so much affect you? but because we have so little mindes? whereas, if *God* were knowne in his *greatnesse*, what would the praise of *great* men be to the praise of the *great G O D*? This would give us much strength against these temptations. And hence it is that young students that are provided for, have their mindes lift up to vanities: whereas if their mindes were *great*, they would despise them, and labour to serve the *great G O D* with their strength and parts in their callings.

By praise of men.

And so men that are growne up, if they have estate inough, they leave the high and honourable calling of the Ministry; the reason is, because they overvalue these outward things: whereas, if a man had a *great minde*, nothing would be *great* to him.

Hence also it is, that men are so stirred with variety of conditions; when prosperity comes, it puffs them up one way; when crosses & adversity comes, it troubles and shakes them on the other side: and what is the reason, but because they seeme *great* to them? which appeares from hence, because they stirre up *great* affections. Therefore the way to walke even in both conditions, is, to get this *greatnesse of minde*: for it

Why men are stirred with variety of conditions.

Simile.

is the weaknesse of the mind, which causeth a man to be overaffected with these things, to rejoyce too much in the one, and to be too much affected with the other. Even as, wee see, a weake eye, as the eyes of Owles and Bats, cannot indure a great light; and a weake braine cannot beare strong drinke: but a strong eye, as the eye of an Eagle, can indure the greatest light: so a strong minde, it will indure great grace and disgrace, with the same temper, it will beare all well enough, it knowes *how to want, and how to abound*: whereas others have their eyes dazeled, and their braines made giddy as it were with the favour or discountenance of great men.

Why men are
so busie in
worldly things

Hence also it is that we are so busie about worldly things, dignity, and riches, &c. It is true we should seeke after these things, but why doe we doe it *tanto conatu*? It was *Pauls greatnesse of minde*, that made him *ambitious to preach the Gospell*; to serve tables, and such like, were small matters, he would not looke after them: So if we had *great mindes*, we should seeke for grace, and how to increase in it, how to live an usefull, and painefull and profitable life. Worldly things are too little for the minde to bestow it selfe upon; which would be so to us, if wee would see *God in his greatnesse*, and our interest in it. Men of *little mindes*, and *pusillanimous*, with the *Bramble*, reckon it as a *great matter to reigne over the trees*: whereas the *Vine* and the *Figtree* esteemed it not so, but chose rather to *serve God and man* with their *sweetnesse and fatnesse*.

Hence

Hence it is that men are so much affected with the injuries of men on the one side, and the favours of men on the other side: all this ariseth from the littlenesse of their mindes. Saint Paul, Gal. 5. 12. when the *Galathians* had done him great injury, yet saith he, *Brethren, be as I am, for I am as you are*: you have done me great injury, but I esteeme it not, *you have not hurt mee at all*. For, a man enlarged to a holy *greatnesse of mind*, all the injuries put upon him by men, seeme small to him: when men are full of complaints, and say, they cannot beare such disgrace and slander, and reproach; this doth not proceede from the *greatnesse*, but from the weaknesse of their *mindes*. Men thinke it indeede *greatnesse of minde*, not to passe over these things, not to put up an injury: but surely it is a note of a *great minde*, to overlooke them all. So it is true on the other side, not to regard the praise of men: The Philosopher could say, that the magnanimous man did not regard the praise of common men, because hee was above them; as is not hee a weake man, that would regard the praise of children, because they are not able to judge: so hee hath but a weake minde, that regards the praise of worldly men; for they are too little for him to regard, if hee did see G O D in his *greatnesse*. This made Paul to say, that hee did not care for mans day, let them say what they will by me, better or worse, I regard it not. (There is indeede a meete regard to be had of them; but if they come into competition

Why men are affected with iniuries of men

Gal. 5. 12.

Weaknesse to regard the praise of men.

Fearfulnesse in
profession
whence it is.

with G O D, then they must beare no weight at all:) and thus becaause disgrace and disparagement, &c. seemed but little to *Paul*, he despised them all.

So from this weaknesse of minde ariseth that cowardlinesse which wee see often in men. Whence is it that men are so fearefull to holde out the light of a holy profession: is it not from hence, that they are *pussilanimous*, that they doe too much esteeme the face & speeches of men? A Lion, because he knowes himselfe to be a Lion, if the dogs barke, he walkes in the street and regards them not; he turneth not his head aside for them: So a magnanimous man, that knowes himselfe in G O D's favour, will passe by the obloquies of men. You shall see *David* did so: hee went on in his course like a Lion, when *Shimei* railed against him, so that the two sonnes of *Zeruah* would have cut off his head: No, let him alone, saith he; the Lord then raised him up to a greatnesse of minde: So was it with *Paul*, hee passed through evill report, and good report, and never turned aside for any. So *Moses*, and *Jeremy*, They shall smite thee with the tongue of men, &c. sayes G O D, but I am with thee, and I will make thee a brazen wall, and an iron pillar. And so, if we could see G O D in his greatnesse, all these outward things would seeme nothing to us. As an hundred torches appeare to be nothing, when we looke upon the Sunne: so, if we could consider aright of the greatnesse of G O D, all the faire speeches of men would be as nothing. Now the way

way to get this *magnanimity*, is to beleeve this *greatnesse* of G O D, and to consider that we are the *sonnes of God*, and *heires* of heaven: the cause of this *pusillanimity* is the want of faith. If wee did beleeve that we were the *sonnes of God*, and did beleeve that G O D would be with us, that he was so *great* a G O D, and that hee did stand by, and second us, wee should not be so fearefull as we are. Therefore strengthen your faith, that you may have your mindes enlarged, that so you may walke without impediments, and be perfect with him: This was the argument used to *Abraham*, that made him *perfect* with G O D in all his wayes; that G O D was *All-sufficient*, and his *great reward*.

F J N J S.

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THE

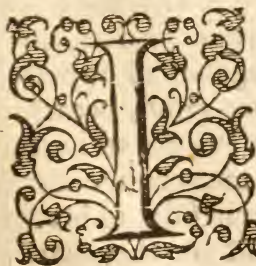


THE SIXTEENTH SERMON.

EXOD. 3. 13, 14.

And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent mee unto you, and they shall say unto me, what is his name; what shall I say unto them?

And God said unto Moses, I AM, THAT I AM, &c.



If you aske the question, How a man shall come to this greatnesse of minde, what rise it hath from the greatnesse of God? I answer.

First, it ariseth thus from it. When a man considers that God is so exceeding great, and that hee hath

Quest.

Ans.

How a man shall come by this greatnesse of minde, and what rise it hath from Gods greatnes.

1
The sight of
Gods greatnes
makes a man
despise all o-
ther things.

Phil. 3. 8.

Iam. 1. 10.

2
He is able to
defend us a-
gainst all op-
position.

Heb. 11.

hath interest in him, that will make him to despise all other things, as small things in comparison of him. Indeed, though God were *great*, yet if we had no interest in him, then there was no cause why wee should take to our selves this *magnanimity* upon any such ground: but seeing that he is so *great*, and that this *greatnesse* shall be improved to our advantage, what addition can any thing else make unto us? You shall see that *Paul* raised up his heart upon this ground: *Phil. 3. 8.* considering the priviledges that hee had in *Christ*, this makes him to account other things as nothing. Hence in *Iam. 1. 10.* *Let him that is of a high degree, rejoyce in that hee is made low: that is,* let him rejoyce that hee is inabled to looke upon his riches which he did so highly magnifie before, to thinke them as nothing, but as fading flowers; let him rejoyce in it, because now he is made a greater man, because he is made too bigge for them; they are no such things, as before he thought them to be: not that they are made lesse, but because he is exalted and lifted above them.

Secondly, so likewise there is a rise for it in this regard, because he is able to defend us, and protect us, and beare us out against all opposition. You see that men looke *great*, because they have got *great* men or Princes to beare themselves upon. And when men consider that they have the *great* God on their side, to beare themselves upon, why should not they have *great mindes*? Thus *Moses, Hebr. 11.* regarded
not

not the wrath of the King, because hee did see that God that was invisible: that is, when hee considered God in his greatnesse, the King and his wrath were nothing to him. So that the way to get this *magnanimity*, is, to beleve that God is our God: and according to the greatnesse of a mans faith, such will be this greatnesse and magnanimity of minde that we commend to you. Saul, when he was a King, had a new heart, and another spirit, because when he beleved in earnest that he was a King, he looked upon things after another manner; hee had other thoughts and other affections than he had before: and so would any man else, if he were advanced from a meane estate to a kingdome. And, if we did beleve that wee were the *sonnes of the great God* of heaven and earth, wee would have great mindes; therefore the stronger our faith is, the greater our minde is. Onely this is to be added, that this faith must not be in the habit onely in thee, but it must be exercised & renewed continually: there must not be only $\chi\rho\iota\sigma\tau\iota\varsigma$, but $\chi\rho\iota\sigma\tau\iota\varsigma$; the actuall use of it. And were that which God said to Abraham, (*I am thy exceeding great reward,*) were this beleved of any of us, that God is so great, and that his greatnesse is our exceeding great reward; then all other rewards would seeme but small things. You shall see what David did upon this ground, in Psal. 27. 1. *The Lord is my light, and my salvation, whom shall I feare? the Lord is the strength of my life, of whom shall I be afraid?* See, here are two things:

Psal. 27. 1.

Psal. 46. 1, 2, 3.

things: First, he considers that *G O D* is his; *He is my salvation*. Secondly, he considers the *greatnesse*, and strength and power of *God*; and from thence he drawes this conclusion, whom shall I feare? For in thee doe I trust; that is, in this power and *greatnesse* of *G O D*, and the interest that I have in him. *Psal. 46. 1, 2, 3. God is our refuge and strength, a very present helpe in trouble: Therefore will we not feare though the earth be removed, and though the mountaines be carried into the midst of the sea: though the waters thereof roare and be troubled, and though the mountaines shake with the swelling thereof: that is, when G O D is seene in his greatnesse, when wee looke upon him, and beleeve him to be such a God, and that we have interest in him, in the greatest trouble and confusion that can befall us: though the earth be shaken, and the mountaines cast into the midst of the Sea, yet the minde will not be shaken, but still remains the same. They beare out all, because they have a great God to beare themselves upon, who will protect and defend them upon all occasions.*

Use 2.

Learne to feare
him for his
greatnesse.

If *G O D* be so great and infinite, (as he is) hence we should learne to feare him, and to *tremble at his word*. A great and potent enemy, men will feare. Therefore this is one use that wee are to make of the *greatnesse* of *God*, that his wrath is exceeding great, and so is his goodnesse; and both are to be feared. Wee ought to feare his wrath, lest it come upon us, and his goodnesse lest wee lose it: for hee is a great God, and his
wrath

wrath is able to crush in pieces, and to consume us, such he expressed it to be, when he put forth but some part of his strength, as when he consumed them with their Censers, even the company of *Corah, Dathan, & Abiram*. *Who can dwell with everlasting burnings?* as if he should say; he is a *great God*, who can come neere him? who can converse with him? how shall men deale with him? Some of them there made an evill use of it: but we must learne to make use of it for our owne advantage; to take heed, how we provoke him: for is it a small thing to have the great *God* of heaven and earth our enemy? Let them consider this, that live without *God* in the world, that sinne, and will sinne, they are tolde of their particular faults, of their idlenesse, &c. and they are so and will be so still: but let them consider that which is spoken in *1 Cor. 10. 22.* *Doe we provoke the Lord to jealousy? Are we stronger than he?* He speakes it to them that receive the Sacrament unworthily: As if he should say; Both in this, and in all other sinnes that you doe commit, you doe, as it were, contend with the *great God*, which is a vaine thing, if you consider his *greatnesse*: for *are you stronger than hee?* So *Psal. 90.* *Who knowes the power of his wrath?*

1 Cor. 10. 22.

Psal. 90.

And so should we doe in regard of his *goodnes*, *Hof. 3. ult.* *Men shall feare his goodnes*: that is, if his goodnesse be so *great and infinite*, as himselfe, then the losse of it, is a losse above the losse of all things in the world. Whatsoever is precious to us, that we feare the losse of, as of our liberties

2.

To feare his
goodnesse.
Hof. 3. ult.

ties

ties and lives: and as things are more precious to us, the more wee feare the losse of them. Now the goodnesse of *God* is greater than all other things, it is beyond all these, as having all these in it: therefore we are to feare the losse of it as the *greatest* evill in the world.

Therefore if wee could see the extension of his wrath and goodnesse, the losse of the one would be the *greatest* losse, & the other the *greatest* crosse to us; the enjoying of the one the *greatest* good, and the enduring of the other the *greatest* evill in the world in our esteeme: and the consideration of this would helpe us to guide our hopes and feares aright: for a *great* cause of misleading us in our wayes, are the vaine hopes and feares that we are subject to: we feare the losse of friends, and losse of lives and liberties; but these in comparison are not to be feared. This use *Christ* makes of it: *Feare not those that can kill the body, but feare the great God, that can destroy both body and soule.* The *greatnes* of his wrath we should feare as the *greatest* evill: and his goodnesse as the chiefeest good: and our thoughts and intentions being taken up about these two, it would set our hopes and feares aright; & worldly things, as credit, and profit, &c. would seeme nothing to us, and prevaile nothing with us.

Use 3.

That no affection or obedience in us is great enough for him, and therefore not to limit our selves in either

If *God* be so exceeding *great*, then there is no love enough, no affection, no desire answerable to him. If our love were perfect, yet it could not reach to him, whose *greatnesse* doth farre exceed it: but being imperfect, as it is, it falls exceeding short

short of him. Therefore let no man feare that he can goe too farre, that there can be too much holinesse and strictnesse in our wayes: but let him remember the *great God* of heaven & earth, and what is due to him, and then thinke how farre thou fallest short of that which thou shouldest do to him. It is an expression of *Christ*, *Luk. 14.26. Mat. 10.37. He that loveth father or mother more than me, is not worthy of mee.* That which I would have observed out of these places is, *Hee is not worthy of me*: that is, if men considered my *greatnesse*, and excellency, they would easily see me worthy of more love, than this of friends, or than any that are dearest to thee; and except you can doe so, except you can prize my love above these things, yea even hate them all, if they come into competition with me, you are *not worthy of me*. Consider therefore, how much love he is worthy of, and see if there be not reason for that commandement, where wee are commanded to *love the Lord with all our strength*: that is, if you would love *God* with that love that he is worthy of, you would *love God with all your strength*: that is, whatsoever strength a man hath, his love should cause him to put it forth to do service to *God*. If a man be rich, he is able to doe more for *God* than a poore man; if he be a Magistrate, he can doe more than a private man; if he hath learning and knowledge, he hath much more strength than another: now the improvement of these to the glory of *God*, this is to *love him with all our strength*. And if

Luke 14.26.
Mat. 10.37.

you

you consider how great a God he is, you will see great reason why you should love him thus *with all your strength*. Therefore we should check our selves when we see the dulnesse of our hearts, how ready and how apt wee are to bestow our love upon any besides him: we should observe all those riverets, wherein our love goes out, and whereby our soules runne to other things, and bring them backe againe into the right channell. For if you consider the *greatnesse of God*, you will see, that there is no love to spare.

Object.

But may we not love him, and love other things also?

Ans.

The love of other things subordinate to the love of God.
1 Iohn 2. 15.

Iames 4. 4.

You cannot with a *coordinate*, but with a *subordinate* loue you may: that is, you cannot love him, & the world, for they are opposed. 1 Ioh. 2. 15. *Love not the world, neither the things of the world: if any man love the world, the love of the Father is not in him.* So Iam. 4. 4. *Know ye not, that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is an enemy to God.* All our love must be bestowed upon him, as most worthy of it: there is not one particle to be bestowed upon any other thing.

But then he gives us our love againe, and then we may dispose of it here and there according to his will. As for example: he hath commanded thee to love father and mother, and friends: and the ground that thou art to doe it upon, is because he hath commanded thee, and gives thee leave to do it: Only he hath put naturall affection into thee, that thou maist doe it more readily.

So

So he hath given thee leave to love recreations and other things that are futable to our desires, but you must remember, that the end is, that you may bee made more serviceable to him, to quicken and strengthen you to doe his service, and thus it may be bestowed upon other things.

Bat that which we have in hand, and commend to your consideration is this: that if hee be so exceeding *great* in goodnes, that therefore he deserves thy whole love. *1 Cor. 16. 22. If any man love not the Lord Iesus Christ, let him be Anathema, Maranatha.* Paul comes with indignation, considering the *great* good that *Iesus Christ* had done for us: if any man love not him, he is worthy to perish, let him be accursed even to death. I say, if we consider the *greatnesse* that is in him, you shall see some reason for that indignation of the Apostle, and that curse whereby he expresseth it, and so farre as we fall short, of our love herein; we should goe to *Christ*, and beseech him to make it up, that our defects may be supplied, and that we may be accepted in him.

Againe, if he be so *great*, then wee should learne to reverence him, to come before him with much feare, when we performe any duty to him. According as a man is *great*, so wee feare him. This use is made of it in *Mal. 1. 14. Cursed be the deceiver, that hath in his flocke a male, and voweth and sacrificeth to the Lord a corrupt thing: for I am a great King, saith the Lord of*
K k
hosts;

1 Cor. 16. 22.

Vse 4.

To reverence him when wee come before him.

Mal. 1. 14.

hosts; & *my name is dreadful among all Nations*: that is the reason, that the Lord there vseth to stirre them up, *I am a great King*. So that the consideration of his greatnesse should cause us to feare before him.

Gen. 28. 17.

When hee appeared to *Iacob*, when he fled from his fathers house to his vncle *Laban*, Gen. 28. 17. *Iacob* saith of the place wherein God appeared to him, *Surely this place is exceeding fearefull*: the reason was, because GOD appeared there, because hee was present there, his presence stroke him with an awefull reverence, that he said, the place was *exceeding fearefull*.

Ecclef. 5. 2.

So wee should thinke of his dreadfull presence when wee come before him. Ecclef. 5. 2. *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou on earth, therefore let thy words be few*: that is, he is exceeding great, and he is in heaven, therefore learne to feare him, when you draw nigh vnto him. That which may help vs in this, is to consider how glorious his apparitions were, when hee appeared to *Moses*, to the Prophets, as *Elijah* and *Ezekiel*: and you must remember, that though you see not such apparitions, yet consider that you have the same God to deale withall: and though hee doth not shew it so now, yet hee is as great now as then; and so feare before him. And this is to *sanctifie God in our hearts*: that is, when wee conceive of him as he is, and doe accordingly feare, when wee come before him. And thus much in generall of this Attribute.

Now

Now this *greatnesse* of God is scene in foure particulars.

First, In the *Infinitenesse* of his presence.

Secondly, In the *Infinitenesse* of his power, which is his *Omnipotence*.

Thirdly, In the *Infinitenesse* of his wisdom.

Fourthly, In the *Absolutenesse* of his will, that it is without all bounds and limits.

1

2,

3

4

THE SEVENTH ATTRIBUTE OF GOD;

The *Infinitenesse* of his presence, Or,
His Immensity.



Or the first. The *Infinitenes* of his presence, that is another Attribute which hee takes to himselfe in Scripture. As Ier. 23. 24. Can any man hide himselfe in secret places, that I shall not see him, saith the Lord? Doe not I fill heaven and earth, saith the Lord? That is, he is present every where, in all the parts of heaven & earth, even as water when it fills every channell, and as the light when it shines throughout the whole world: So, Doe not I fill heaven and earth,

Kk 2

saith

The seventh
Attribute of
God;
The Infinite-
nesse of his
Presence, Or,
His Immensity.
Ier. 23. 24.

Eph 4. 6.

saith the Lord? So, Eph. 4, 6. One God and Father of all, who is above all, and through all, and in you all. G O D fills all in all.

Quest.

Onely this question may be asked, whether he be without the world, as well as he is in the world? Because some haue disputed it; therefore we will briefly answer it.

Answ.

God without the world as well as in it.

2 Chron. 2. 6.

The Scripture is cleare in it, that he is without the world: there are no limits of his essence, that wee can set downe; hee is not contained within the compasse of heauen and earth, as you shall see in 2. Chron. 2. 6. But who is able to build him an house, seeing the heaven of heavens cannot containe him? But this is but a curious question: therefore I will leaue it, and will come to shew the reason of his *omnipresence*, why hee is *immense*, why he is every where, as I haue done in the rest.

Reas. 1.

God of an infinite essence, therefore of an infinite presence.

1. This property or Attribute of *immensity* must needs be given to God, because his essence is *infinite*, which hath beene before proved. Now as the argument holds good, that according to the substance of every thing, such must the quantity be in things that have quantity; if the body be great, so must the quantity bee: So, if God be an *infinite* essence, (as he is) there is as good reason that he would have an *infinite* presence accompanying it, as that a great body hath a quantity answerable to it. So that seeing he is of an *infinite* being, therefore also of an *infinite* presence.

Reas. 2.

2. You see see it by experience, and cannot deny

ny it, that his power is every where, he guides all things, he puts forth his power every where: Now in the *Lord* seeing there is no facultie as is in man, but whatsoever is in him, is himselfe; it cannot be, but that he himselfe must be in every place where he doth any thing. The fire may heate as farre off, and the Sunne, ban giue light to the whole world, though it abides in the firmament, because it hath a quality of heat, and light: but Almighty God is most simple, there is no composition in him, no quality, no executive power, but hee is himselfe what he is, and therefore what he doth is done by himselfe immediatly., *immediatione suppositi*, as the Schoolemen expresse it.

Lastly, I adde, that God must bee every where present, not onely within the world, but as *Salomon* expresseth it, *The heaven of heavens cannot containe him*: that is, hee is without the world as well as within it, because wee cannot deny but that hee is able to make other worlds as well as this; and then if hee should not bee without this world, he should move himselfe, and change his place: or there should bee a world where hee is not present: but he is not capable of any change, of any motion or alteration of place.

Onely one caution must be taken in: You see that the light is in many places throughout the world, but the presence of God is not like to that presence, nor the presence of any creature, because he is totally present: the creatures are

Because his power is every where.

Reas. 3.
Because he is able to make other worlds.

A caution concerning Gods omnipresence.

not so, but according to the parts of them, one part here, another there: but *God* being without all parts, wheresoever he is, he must be totally there. Therefore you must not conceive, *God* is commensurated by the place, as if he were partly here, and partly in another place, but he is every where all present. The heavens you see have a large place, but they haue one part here, another there: but the *Lord* is totally present, wheresoever he his present.

Vse 1.

He gouernes
the world
immediately;
which is a re-
medy against
the complaint
of euill Gover-
nours.

First, If *God* be every where present, so that he doth not doe any thing by a mediate vertue or power, but he doth it by the presence of his essence, hence we gather: first, that he governes the world immediately. For though there be men vsed therein, yet hee is present with those meanes. Other Kings must needes governe by Deputies and Viceroyes, and inferiour Magistrates of iustice; because they cannot be every where: whence it comes to passe, that Kings may be good, and yet the people may be oppressed by their wicked instruments. But with the *Lord* it is not so: but he guides immediatly, and being every where present, he needeth no Deputies, for he is not capable of information, as Kings are, but sees all with his owne eyes, and heares all with his owne eares. And againe, he vseth no Deputies: for the vse of Deputies argues a defect, as the vsing of spectacles or crutches doth, if the eyes or legges were well and sound inough, a man would not vse them; so a man would not write letters, or vse other

Simile.

other meanes to doe his businesse, but from a defect; he is not large inough to doe his businesse immediately: But almighty *God*, he is every where present, and in his governing all things are done by his owne Almighty power. Good Governours, may have wicked instruments, contrary to their mindes, which they know not of, as *Ely*, and *Samuel* had: but in *Gods* Gouvernement it is not so; therefore learne from hence, not to complaine of the iniquitie of the times, or the injustice of men. It is true, that a kind mother may ignorantly put her child to a wicked Nurse that will abuse it: but *God* never puts any of his children to Nurse, but he is present with them, his government is immediate. So that that which is said of *Danid*, he is *a man after Gods owne heart*, it may be said of every King and Gouvernour; they doe, what *God* would have them to doe, though it be for evill, as *Danids* was for good, they are men *after Gods owne heart*. As it was in the killing of *Iesus Christ*, even that is said to be done *by the determinate Counsell of God*. And therefore let no man complaine of his Gouvernement: for *God* governes not by Deputies, but by himselfe. Therefore let no man say, that hee hath an evill Master or Governour, but let him acknowledge, that whatsoever he hath from man, it is the worke of the Almighty *God*, that is every where present: it is he that disposeth of men, and puts them into such a condition; for he is the King of heaven and earth. Therefore com-

plaine to him, and be patient, because he hath done it : doe not complaine of men, and fret against them, because the *Lord* is not absent in his kingdome, but is present to guide and dispose them according to his owne pleasure.

Use 2.

Therefore to
chooſe him
and reioyce in
him as a friend
in all places.

Secondly, If God be every where present in his owne essence and person, wee should the rather chooſe him to be our God, and reioyce much in the ampleneſſe of our portion, ſeeing wee have ſuch a God that is every where: we can goe no whither, but wee have his company, wee haue nothing to doe a thouſand miles hence, but he is there, and doth our buſineſſe for vs. We ſeek a multitude of friends, because one cannot doe all; because one doth one thing, and another another; one friend may be a comfort to vs in one place, but if you come to another place, there you may be deſtitute; friends cannot be every where, hence we neede many friends: but if you looke upon the *Lord*, and his *omnipreſence*, all this is ſupplied in him; hee is in every place, and hee can doe your buſineſſes for you, though you be diſtant from the place, where they are to be done; and God is with you every where, whither thou goeſt he goes, as it was his promiſe to *Iacob*, when he wēt to *Padan Aram*, *I will be with thee*, ſaith the *Lord*. So he ſaid to *David*; and when *Joſeph* went into priſon, the *Lord* went with him. When *Abraham* was called out of his Country, the *Lord* bid him to goe, *I will be with thee*. Beloved, when you conſider this, that *God* is every where present,

present, and can doe every thing for you, whereby he hath the sweetnesse of a thousand friends in him, and the ability of as many, I say, when wee consider this, it should teach vs not onely to be content, but to say that wee desire no more.

Learne therefore to studie this Attribute. The more we know him by it, the more comfort wee gather from it. As, is it not matter of great comfort, that in all places wee should have a God to doe all our businesse? To which purpose is that expression in *Ier. 23. 23, 24. Hee is a God nigh at hand?* that is, though your businesse lie in other Countries, yet I am there to doe them for you. And againe, is it not comfort to consider that hee is with your enemies (it may be) in a distant place? For you thinke, that if you were there, you would have something to prevent them. Consider that hee is there, and after another manner, than any man is: hee is present with their mindes, and knowes their counsells, and moves their hearts, and disposeth of all their counsells. As *Elisha* tolde the King of *Arams* counsell to the King of *Israel*, (which shewed that God was there.) So also hee is present with thy friends when they are absent: it may be that they forget vs, yet he can stirre them vp, as he did stirre vp *Cyrus* to doe what hee did for the people of *Israel*. So likewise he is present with our children, when wee are gone out of this world, to provide for them, & to bring them vp.

Hee

To studie
Gods immen-
sity.

Ier. 23. 23.

Hee is preſent with all our affaires, and buſineſſes when we are abſent, and know not how things goe, we are apt to be ſollicitous: but if we would conſider, that he is great *God*, and that he is every where, this ſhould comfort vs, and ſtay our hearts. And therefore thinke with thy ſelfe, that thou haſt a large portion, becauſe thou haſt the *Lord*. And this is the ſecond uſe.

Uſe 3.

See a ground
of his particu-
lar providence
in the ſmalleſt
things.

Thirdly, If *God* be every where preſent, hence you may ſee a ground for his particular providence. It ſeemes ſomething ſtrange to men, that every ſmall thing ſhould be diſpoſed of by him; we thinke indeed that great things are: but for the leaſt things, therein we are apt to make a doubt, and can hardly beleewe it. But this point in hand is a great confirmation of our faith in this truth. If an horſe ſtumble by the way, we thinke it a common accident; if a fly fall into a mans eye, or if a tile fall off from the houſe, or an axe head, we looke upon them as common accidents: but if we conſider that he is preſent there, it is then an eaſie matter for vs to beleewe, that *God* doth diſpoſe all theſe: when the axe head falls off, it is in his hand, as before it was in the hand of the workeman. If he be preſent with every ſmall creature, with every fly, with every ſparrow and ſtone, with every motion of the creature, then all the actions that befall us, they are all his workes. *In him wee live, move, and have our being*: that is, hee is preſent with every creature. Therefore it is no difficulty to beleewe, that hee guides the ſmalleſt thing. If

an enemy hurt vs, wee are to thinke, that he is but as a *staffe in Gods hand*, as it is said of *Nebuchadnezzar*. Every accident is but as a *cup*, as *Christ* saith of the *cup* that was brought to him, *Shall not I drinke of the cup, which my Father giues me?* So wee may say of every affliction. The tongues of men are but scourges in his hand; and though *Iames* sayes, *none can tame and rule the tongue of man*, yet hee can rule them as he pleaseth: and so wee should thinke of every action. And indeed the more we thinke of his particular providence, the more wee conceive of his *infinitenesse*. For why doe wee thinke men to bee present, but because they see and heare? Because they doe something? If the body bethere, and the soule gone, wee say that the man is absent: it is the action that shewes them present. Therefore the Schoolemen say, that the *Angells* are said to bee present here or there, because they worke there. Therefore, I say, the more that wee can see *Gods* hand in every action, the more wee acknowledge his presence. Therefore we should labour to bee abundant in considering the *Omnipresence of God* vpon all occasions: as if a man bee out of the way, and one come and tells him that he is so, wee should bee ready to say, that *God* sent him. If we are in a strait, and know not what to doe, and there come one, and helpe vs; wee should say that it comes from *God*. So did *David* when *Abigail* came and met him; he saith that the *Lord* sent her. *1 Sam: 25. 32.* And this would easily

How men are
said to be pre-
sent.

1 Sam 25. 32.

easily bee beleived, if we would thinke that hee is present every where. There is no man that speakes for vs or against vs, that doth vs either hurt or good, but G O D is present with him, and stirres him up to it, whatsoever it be.

1 Chro. 5. 26.

1 Chron. 5. 26. And the God of Israel stirred up the spirit of Pul King of Assyria, &c. that is, he himselfe was present with his spirit, he stirred him vp : (for the thoughts of men have their rising vp, from their spirit stirring them to good or evill.) So also for their speeches : when *Shimei* cursed *David*, *David* saith, that it was *the Lord that bade him*. So the Lord is present with the creatures : it is hee that acts them, and sets them on worke to doe us any good. And this is the the next vse that wee are to make of it.

Vse 4.

It teacheth vs patience and meeknesse, when iniuries are offered.

Phil. 4. 5.

Iam. 5. 8.

Fourthly, If G O D be present every where, it should teach vs patience, and meeknesse, and quietnesse of mind in all injuries and hard measure which wee suffer from men. This vse you shall see made of it. *Phil. 4. 5. Let your moderation be knowne vnto all men, The Lord is at hand. Iam. 5. 8. 9. Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh, the judge stands at the doore.* Therefore when any injury is done you, when you are oppressed by men that haue power over you, yet be quiet: for God sees it, and knowes it; and hee takes care for you. A man will be ready to say, shall I take this? shall I bee trampled vnder foot? as I shall bee, if I resist them not: saith the Apostle, you neede not

to

to feare, for the *Lord* is present. We use to say if the Magistrate be not present, we may offend another, to defend our selves; but if the Magistrate be present, there is no excuse: so here the *Judge stands at the doore*. Servants, if their Masters be absent, will defend themselves against their follow-servants; but if the Master bee there, and looke on, they will let them alone, because he hath power to punish, and knowes better how to revenge it: So is it in this case, when we consider that *God* is present, & that he sees what we suffer, we should be quiet, and patient, and not onely be patient within, but *let our patient mindes be knowne unto all men*, that is, carry our selves so, that men may see it, and take notice of it. And if you say, that nothing is done, but hee abuseth mee more and more: I answer. Consider, it is not because the *Lord* is weake, & cannot helpe us; or because he is negligent, and will not doe it; no, he is present, and sees it all the while: but you must consider, that the due time is not come, therefore you must be quiet, and not tumultuous in your thoughts, and revengefull in your spirits, because the *Lord* looks on, and will avenge you in due time. Therefore this is the thing added in *Phil. 4. In nothing bee carefull*: Because when a man suffers any thing from another man, then he will be ready to be solicitous, how to defend himselfe, and what he shall doe hereafter; saith the Apostle, *Be you in nothing carefull, &c. for the Lord is at hand*: that is, he doth not stand by as a bare spectator

James 5. 9.

Object.

Answ.

Why God doth
not avenge his,
presently.

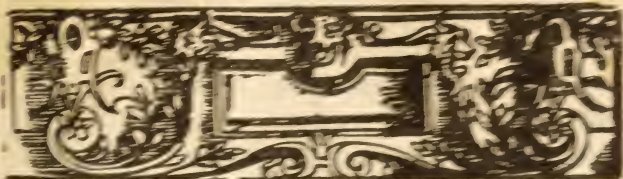
Phil 4.

etator , and looker on who, meanes to doe nothing on either side , but see the iniuries done & suffered, but he lookes on , as one that takes care for you. *Therefore be you in nothing carefull : but in every thing by prayer , and supplication, with thanksgiving , let your requests be made knowne unto*
GOD.

FINIS.



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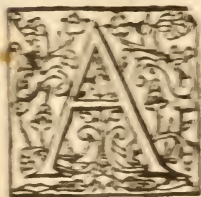


THE SEVENTEENTH SERMON.

EXOD. 3. 13, 14.

*And Moses said unto God, Behold when I come
unto the children of Israel, and shall say unto
them, the God of your fathers hath sent me unto
you, and they shall say unto me, what is his name;
what shall I say unto them?*

*And God said unto Moses, I AM, THAT I
AM, &c.*



Gaine, If God be present with
vs, this should stirre vs up to
walke with him, to be present
with him. Shall hee be present
with us, wherefoeuer wee are;
when wee goe by the way, or
lie in our beds, or sit in our houses: & shall not
we take notice of his presence, and direct our
thoughts

77e 5.

To walke with
God.

thoughts to him, and apply our selves to him? It is an exceeding great dishonour to him. You know, a great man, when he is with you, if you neglect him, and apply your selves to inferiour men, he will take it as a great wrong done unto him, to let him sit alone, and not to regard him. And when the *Lord* is with us from day to day, will you not take notice of him? Let them consider this, that suffer dayes to passe without any calling upon the *Lord*, that never thinke of him, nor consider that he beholds all that they doe: You know, it was the onely commendation of *Noah*, that *he walked with God*.

Object.

Answ.

To walke with God what.

A mans presence is seene in three things.

1

2.

3

And so is Gods with vs, and ours with him.

How we are present with God.

1.

By seeing him.

But you will say, What is this to walke with the *Lord*?

It is to see him present with us, and to make our selues present with him: and what that is, wee will easily finde out, when wee consider what it is to be present with any one.

The presence of any man is seene in three things.

First, A man that sees and heares all things, that we doe, he is said to be present.

Secondly, he that speakes to us, he is present with us.

Thirdly, he that acts or doth something about us or towards us, he is present. In this manner is *GOD* present with us: and so wee should be with him.

First, we must be present with him, that is, we must see him, as he sees us. He that looks upon the *Lord*, as beholding him, as knowing

all

all that hee doth, hee that observes all the passages of his providence toward him, and about him, hee makes himselfe present with the *Lord*.

Secondly, hee that speakes to the *Lord*, and maketh knowne his secrets to him, and opens to him all his desires, and all his griefes upon all occasions, hee makes himselfe present with him.

Thirdly, hee that pleaseth *G O D* in all his actions, and doth what is acceptable to him, that doth what hee hath commanded, and abstaines from what he hath forbidden, he which behaves himselfe after this manner, makes himselfe present with the *Lord*. For this last, you shall see, if you compare that in *Genesis*, of *E-nochs* walking with *G O D*, with that in *Heb. 11. 5*. To make our actions agreeable to the rule of his will, this is to walke with the *Lord*: for *E-noch* is said to walke with God, in *Genesis*; and in the *Hebrewes* he is said to please the *Lord*.

And, as wee must be thus present with the *Lord*, So secondly, wee must make him present with us. As first, we must looke upon him, as one who observeth all that we doe. When a man hath this full perswasion in his heart, not onely habitually, but actually, that the *Lord* lookes upon him in all that he speaks, and doth, hee makes the *Lord* present with him: So secondly, when a man shall observe the *Lord* speaking to him, which a man doth in meditating in the word. But this is not inough: but you

Ll

must

2

By speaking to him.

3

By doing that that pleaseth him.

Heb. 11. 5.

2.

Make God present with us.

1.

By looking on him seeing all we doe.

2.

Observe him speaking to us.

How the Lord
speakestous
now.

must observe what the *Lord* saith to you upon every occasion, and in every passage of his providence also. For although the *Lerd* doth not speake to us now as he did to the Prophets; yet he doth in a manner speak to us. He speakes to our consciences: that is the immediate, deputy by which he speakes to every man. And also hee speakes to us by the suggestions of the Spirit, and the good motions of it: he speakes to us by the good counsell of our friends, and of the Ministers, and others; he speakes to us by the passages of his providence, (for a man may make knowne his will by his actions, as well as by his word.) I say, to observe what the *Lord* saith to us in all these this is a part of our walking with him.

3.
To consider
what hee doth
to us.

Dan. 5. 22.

Lastly, so consider what hee doth, and what the mercies are, which hee shewes to thee: what corrections, what judgements, what turnings of his providence, what hee doth to those that are neare thee; (for *God* would have us to take speciall notice of it, as in *Dan. 5. 22*.) So observe what is brought to your knowledge; for as the word of *God*, so also his workes ought to be sought out by them that belong to him.

After this manner we should walke with the *Lord* from day to day. And it is one thing required, whereof you are put in mind, when you heare that he is every where present, you should be present with him upon all occasions, and observe his dealing towards you, and your carriage

carriage to him. Every man walkes with something continually : now looke what a mans mind is busied about most, that he walkes with. And indeed, to walke with any thing, is to give it the honour that is due onely to *God*. When a man is busie about what men thinke of him, about his riches and estate, how they ebbe and flow, about his credit with men; these are the things that a man walkes with. Beloved, you are not to goe a step with any thing, except hee send you on such an errand, as a Master doth his servant; but you are to walke with him from day to day. It is possible that a man may be in company, and his minde be in another place, and busied about other things : and where his minde is, there hee walkes. So a man may be in the world, and yet his minde and *conversation in heaven*; as *Enoch* did the things of this life, and yet hee is said to *walke with God* : if thou doest so, this is a signe that thou lovest *God*, and delightest in him; for to walke with a thing, it is the best argument that thou lovest it. Let a man professe never so much love to a friend, if hee will not walke with him, it is but in shew, and not in truth. If thou wouldest shew thy love to *God*, why doest thou not walke with him? If there be a friend that thou lovest, doest thou not desire to be with him? And when thou art in company with many others, to single out him, is it not a signe also of delight in him. As when many are together, all goe to

To walke with
God a signe of
love.

Gen. 17. 1.

the chiefe man: so thou must walke with G O D. You know what G O D saith to *Abraham*, *Gen. 17 1. I am God All-sufficient: walke with me, and bee thou perfect.* Marke here the connection: as if he should say, *Abraham*, when I desire this, thou shouldest withdraw thy selfe from all other creatures, and things, to walke with me: know that there is great reason for it, for *I am All-sufficient*, thou needest no other. If thou hadst a friend *all-sufficient*, hast thou not reason to walke with him? But as we shewed you, *God* is in stead of ten thousand friends. A man needs many friends, a friend at Court, a friend at home, a friend abroad, to be there where hee himselfe cannot bee: but wheresoever thou goest, the *Lord* is with thee: if into banishment, banishment is nothing you will say, if I might have all my companions with mee; now remember, that G O D is with thee: if thou goest into imprisonment, hee is there. A man will say, that no friend in the world can doe so, but yet the *Lord* doth. When *Iacob* went to *Padan Aram*, G O D promised him, that he would goe with him, *Ioseph*, when he went into prison, G O D went with him: and with *Paul* when he was in bonds. And *Abraham* was banished into a strange Country, and the *Lord* tells him, that he would bee with him there: and that makes a mans home and country, and liberty to bee every where, hee is at home, when he is a broad; and at liberty, when he is in prison. Now therefore let a man consider this, that

Gods presence
makes a man
at home, and at
liberty every
where.

that wheresoever he is, yet G O D is with him; who is able to direct us in all our doubts, to defend us in all danger, and to provide for us in all our necessities. And then consider also what benefit comes by this; thou shalt grow acquainted with him, and then thou canst finde the way to him upon all occasions whatsoever, when other men cannot. Another man would faine goe to G O D, but he knowes not the way. *Iob 22. 21. Acquaint now thy selfe with him, and be at peace, thereby good shall come unto thee:* that is, serve G O D, and thou shalt prosper. The meaning is this, one that is acquainted with G O D, when he hath any thing to doe, he may goe to G O D, and get helpe from him, and so bring his enterprises to passe: he knowes the way to put up a prayer to him, and hee shall finde a present helpe upon all occasions.

Iob 22. 21.

So consider in the time of death, if thou hast accustomed thy selfe to walke with *God*, if in thy life time thou hast beene acquainted with him, death will be no death to thee. Death indeede is bitter, because it drawes a man from his home, from his friends and acquaintance, and into a strange place: and therefore you use to say, wee know not what we shall have hereafter, we know what we have here, and therefore the soule trembles at it. Whence comes this, but because we have not beene wonted to walke with the *Lord*? Is it a great thing for him to die, when hee hath the same company,

Walking with
God sweetens
death,

* One of the
speeches repeated
by the Au-
thour at his
death.

Why men de-
sire company.

1.

To exercise his
faculties.

2

To have direc-
tion and ad-
vice.

and the same friends with him still ? * It is
but changing the place, not his company: for hee
is present every where. Therefore our dutie
thence is, to maintaine such a constant commu-
nion with him, that wee may be able to fetch
helpe, and comfort, and direction from him, so
that we neede not turne aside to the creatures,
and be dependent upon them. And indeed one
that is acquainted with the *Lord*, and hath full
communion with him, may be satisfied with
that alone: for what is it that makes a man
to desire company? It ariseth from these two
things.

First, partly because one would have
fit objects to exercise his faculties upon:
which if hee had not, they would lan-
guish, and a wearisomnesse would grow upon
them.

Secondly, because hee would have know-
ledge and direction, and helpe and advice, and
comfort brought into his empty heart, by such
friends as are able to suggest these to him: and
therefore they desire company. Now shall
they not finde this in the *Lord* more than in any
creature? Is not he the worthiest and the high-
est object, on whom they should bestow their
thoughts?

Again, cannot he fill thy heart with joy and
comfort? is not he onely wise to give thee di-
rection upon all occasions? and is there any
then that thou shouldest choose to walke with
more than with him? Every man, the more
faith

faith he hath, and the more wisdom he hath, the more able hee is to walke with G O D, and with himselfe : the more unbelieving, and weake, and unconstant, the more unable hee is to be alone. And the ground of it is: *By faith a man walke with God, and by reflection hee walkes with himselfe.* There are two companions which a man needes never to be destitute of, G O D and himselfe.

Two companions.

First, a man walkes by faith, when hee sees G O D present, and speaking to him, and hee speakes againe to the *Lord*: and the stronger a mans faith is, the more he doth it.

I.
God.

Againe, a man walkes with himselfe by reflection on his owne actions, and heart, and wayes; a beast cannot walke with it selfe, because it cannot recoyle and turne in upon it selfe; neither can children or fooles, or weake and unconstant men: therefore they cannot be without company, it is a hell to them to be alone; and the lesse a mans wisdom is, the more hee complains of want of company.

2
A mans selfe.

Seeing therefore *God* is every where present, labour to strengthen thy faith in that his presence, and so thou maist still be with him, and walke with him.

And then secondly, labour to speake to thy selfe, to reprove and admonish thy selfe, to consider thine owne wayes and actions, to cheare and comfort thy selfe, (for these are all the actions of one that makes himselfe his companion:) and hee that doth these things, shall

Use 6.

He observeth
all the sinnes
thou commit-
test, and all the
good thou do-
est, for incou-
ragement and
restraint.

Iob 31. 2. 4.

never complaine of want of company, and solitarinesse.

Sixthly, If G O D be every where present, then hee observeth all the sinnes that thou committest, and observeth all the good that thou doest. Then make this use of it: that the presence of the *Lord* should be a restraint to keepe thee from sinning on the one hand, and it should incourage thee on the other hand to abound in every good worke. Therefore a man should say thus with himselfe: I dare not doe this, because G O D is present, he stands by and lookes on. It was *Iosephs* reason to his Mistresse. Though we be alone, yet G O D is present, and beholds it: And *how can I doe this great wickednes, and sinne against God.* As if he should say, though we see him not, yet hee is present, and sees it, and knowes it. And not onely say, I dare not do it, but thou shouldest say, I dare not so much as thinke it: for he beholdes the thoughts. You shall see an excellent place for this, if you compare *Iob* 31. verse 1. and 4. together, it is one continued speech: *I have made a covenant with mine eyes; why then should I thinke upon a maid? Doth not hee see my wayes, and count all my steps?* As if hee should say; I durst not so much as give liberty to my thoughts, because he beheld all my wayes. It is a question which those that feare God, are often wont to aske; How shall I doe to bee rid of such and such thoughts, that haunt mee continually? I would very faine be rid of them. This an excellent way:

way: to consider that **G O D** himselfe stands by and knowes all thy thoughts, and takes notice of them. As put this case; Suppose a wise and godly man should stand by and take notice of all thy base thoughts, that passe through thy heart; wouldest thou not be ashamed of thy selfe? If thy body were made a glasse, and men should see all thy thoughts through it, wouldest thou not be ashamed of them, and carefull in them, as we are of our actions now before men? Now to consider that the wise and holy *God* beholdes them, to consider that hee sees every thought, (the least whereof is no light matter,) and shall not this be a meanes to restrain thee? Nay consider, that the *Lord* doth not onely behold them, but he ponders all thy actions, to give thee the fruit of them: so that *God* doth not stand by as a meere looker on, but he takes such notice of all thy thoughts, that passe through thy heart, and all thy vaine words, that he *weighes* them, as it were. And therefore hee is said in Scripture so often to *ponder our wayes*. He puts thy sins, and those lusts in one ballance, and his censure in the other; and gives thee accordingly; he puts weight for weight; he gives thee correction, if thou art his child, & judgment if thou be wicked. Therefore thou must consider who it is that knowes them; what a one he is: as it is in *Rev. 2.* when he tells his Churches that he knowes them all, then hee describes himselfe, what a one hee is: as his eyes to be of flaming fire, and his feete like brasse. This, if considered,

A good way
to be rid of e-
vill thoughts.

Simile.

Rev. 2.

red, would make a man to looke about him. If there was a company set together, and there was an informer standing by, & did note downe in his table-book what they said or did, and did declare it to their enemies, or to the King and Counsell, men would be exceeding wary, they would ponder every word before they spake: so when G O D is present, and beholdeth all that thou doest; hast thou not reason much more to consider thy wayes? Men say indeede, that the Lord is present every where, but our liues shew that wee *thinke* like the Atheists in *Iob*, that God is shut up in the thicke clouds, and cannot see through them. Yea there is noe man, but needs an increase of faith in this point. For if it were fully believed, it could not be, but that wee should take more heed to our wayes and thoughts than wee doe. Therefore to convince you of and perswade you to this, I will name two places. One you shall finde in *Ephe. 4.6.* *One God, one Lord, who is aboue you all, and in you, all and through all.* First he is *aboue all*. As a man that stands *aboue* can see all that is done *below*: so the Lord looks downe, and beholds all that is done on earth, as a man in an high place, sees all that is done below.

But it may bee objected, though a man be *aboue*, yet there may be some corners, some rockes and dens, so that he may hide himselfe from the eyes of him that is *aboue* him: therefore it is added, *who is in you all*; that is, he beholds every thought, every secret place, every corner

Eph. 4.6. opened.

corner of our hearts : he is *in you all, and through all*. This you shall find more at large in *Psa.*

139. 1. *O Lord thou hast searched me and knowne me, thou knowest my downe sitting and mine up rising, thou understandest my thoughts as farre off &c.*

Psal: 139 1. opened,

The meaning of it is this. *David* labours to perswade his owne heart, that *G O D* is present with him; and he doth it by this argument: If I goe forward the *Lord* is there, if on this side or that side, yet still he is present, he compasseth me round about, he is behind and before: therefore it must needs be, that there is not a word that I speake or a thought that I thinke, but he sees and heares all. Yea, *he knowes my thoughts as farre off*; that is, as a man that knowes what rootes he hath in his garden, though there be not a flower appeares, yet he can say, when the spring comes, this and this will come up, because he knowes the garden, and knowes what roots are there: So the *Lord* knowes a mans thoughts as farre off, because he knowes the principles that are within, and he knowes what they would doe, when occasion is offered; and therefore saith *David*, I have cause to feare exceedingly before him. Nay, he doth not onely see mens *thoughts as farre off*, but he will judge you as farre off for them. We vse to destroy hemlocke even in the midst of winter, because we know what it will do, if it be suffered to grow: so the *Lord* doth cut off men long before, because, he knowes their natures that they will doe this and this. Such passages of his providence there
may

Simile.

Simile.

may be, as to cut off children and young men out of the foresight of the evill, that they would doe to his Church, because hee knowes their thoughts as farre off.

So hee knowes thy thoughts for good as farre off: therefore though a child of G o d may be cut off in some undiscovered sinne, when hee hath not actually repented, yet G o d forgives it him, because he knowes what he would doe, if he had time to repent, and should come to discover it: and therefore G o d judgeth him accordingly: and likewise if wee have begun any good worke, if wee be cut off before wee have finished it, yet remember, that G o d knowes what wee would doe. And seeing hee doth this, wee should learne, exceedingly to feare before him, to ponder our owne thoughts and speeches, seeing G o d himselfe takes notice of them.

So it should be a continuaall incouragement to consider that G o d takes notice of all the good that we doe, as well as of the evill: *Rev. 2. and 3. I know thy workes, thy labour and thy patience, I know thy sufferings*; that is, when a man is miscalled, slandered, and evill spoken of, because he serves & feares God, because he is none of the worlds owne, and therefore it shewes forth its hatred in word, when it cannot in deed; (for malice must have some vent,) yet *I know thy sufferings*, and let it be enough that *I know them*, and register them: there is not the least suffering but I take notice of it, and it shall bee rewarded.

Rev 2.3. opened.

rewarded. Againe, men take much paines, and no man regards it; yet *God* takes notice of their labour, and their paines, and not of their workes onely, but their labour in doing them, and sees what ends they put upon all. Againe, men put up injuries, and suffer much wrong, yet saith the *Lord*, *I know thy patience &c.* What is said of this may be said of all other good actions. And it is a great honour to the *Lord*, that we are content with this, that he alone knowes it. And so we may be well inough, for his knowledge will bring in a sure fruit with it, as he saith to *Iacob*. *Gen. 31.* I know all the labour thou hast done unto me. And what followed that? Why, *God* taught *Iacob* how to inlarge his wages, and so translated *Labans* substance to him. So *Psa. 1.* last. The meaning is, the *Lord* knowes the way of the righteous, and therefore it doth prosper, and shall. And he knowes the way of the wicked, and therefore they shall perish, Therefore it is inough to us, that he is present, and sees it, and knowes it.

Gen. 31.

Psal. 1.7.

Againe this should stire us up to good duties, seeing he is alwaies present; you know souldiers though they are somewhat cowardly otherwise, yet in the presence of the Generall, if hee looke on they will adventure much: so servants that are otherwise idle, yet they will doe eyeservice, they will worke while the Master lookes on: so when we consider that the *Lord* stands by, and lookes on, and takes notice what paines we take, how we doe fight his battells, and

Simile.

and what wee doe for him, it should incourage us and make us *abundant in the worke of the Lord*, seeing wee know, that our labour is not in vaine in the Lord. Nay it is an incouragement against the discouragement of men; thou maist have discouragement from friends, from neighbours, in the place where thou livest: yet let this be thy comfort, the Lord is present; hee knowes thy dwelling, thy neighbours, who is for thee, and who against thee, hee knowes the difficulties thou meetest with in any performance, he knowes what hindrance thou hast, as it is there in the verse 13. *I know thy workes, and where thou dwellest, even where Satans seate is, and thou holdest fast my name, and hast not denied my faith, even in those dayes wherein Antipas was my faithfull Martyr, who was slaine among you, where Satan dwelleth.*

Rev. 2. 13.

Vse 7.

Terror to wicked men, who have such an enemy from whom they cannot fly.

Seventhly, this should bee an exceeding great terrour to all men that remaine in the state of unregeneration. The Lord is their enemy, and they have such an enemy from whom they cannot fly or escape, which is a miserable thing. On earth if man have an enemy in one place, if he goe to another hee is free; if hee have an enemy in one land, yet he may fly to another, and there be free; and however, yet when hee dies, hee shall be free from the voice of the oppressours, and the wearied shall be at rest, as Iob saith; his enemy can follow him no further: But consider what an enemy God is, who is every where present; fly whither thou canst, he followes thee

thee, if thou goest into another Country, hee will be with thee there; or if thou diest and goe into another world, yet still he followes thee: I presse it the rather, because, when some great man makes request to a man, and God commands the contrary; when the commands of God and men differ, they will rather make God their enemy than a powerfull man. Thus men wrench their consciences, choosing rather Gods enmity than mens. Doe but consider what it is, to have the Lord your enemy, he will meet thee in every place; Though man be thy enemy, yet he meetes not with thee every where; if thou be in thy chamber, hee cannot come at thee, but God can meete with thee there. And how will he meet thee? Hee will meet thee as a *Lyon*, and as a *Beare* robbed of her whelpes. You shall see how the Lord expresseth it: *Amos 9. 2. 3. 4. Though they digge into Hell, thence shall my hand take them: though they climbe up to heaven, thence will I bring them downe, &c.* It is a common opinion, that if men have strong friends, strong Towers, and a strong Land, that is well beset with Sea, and cliffs, or great estates that will defend them; that then they are safe: but if the Lord be thine enemy, none of these will doe thee any good, verse 2. 4. & yet if a man hath made peace with his enemies, he thinkes himselfe safe, as if there were no other enemy but mortall men. So the *Jewes* not being killed, but going into captivity onely, thought their lives safe, their peace made

What an enemy God is.

Amos 9. 2, 3, 4.

made: but, saith the Lord, *If you goe into captivity, yet there I will command the sword to slay you:* verse 4. The meaning is this: no condition that a man can be in, no greatnesse, though he be compassed about with friends and safety on every side, can availe, if God be his enemy; he *will pull thee from the midst of the sea:* verse 3. which yet is an hard thing, to finde a man in the midst of the sea: and all this is but to describe that no condition is safe, when God is a manse-enemy.

And thus much for this Attribute.

THE EIGHTH ATTRIBUTE OF GOD;

His Omnipotence.

The eighth Attribute of God;
His Omnipotence.



HE next Attribute is the Omnipotence of GOD: for wee tolde you, that this Infinitenesse of GOD consisted in foure things.

First, In the Infinitenesse of his presence.

Secondly, In the Infinitenesse of his power.

Thirdly, In the Infinitenesse of his wisdom.

Fourthly,

Fourthly, In the *Absoluteness* of his will.

The first of these we have spoken of his *Omnipresence*: now we come to speake of his *Omnipotence*.

I will not stand to prove it. It is observed by some Divines, *that God is almighty*, is expressed seventy times in the Scripture. *Mat. 19. 26. Luke 1. 39. To God nothing is impossible. He doth whatsoever he will*: and in *Genesis*, it is said, *The God almighty be with thee, &c. Genes. 28. 3.*

In handling this Attribute, I will shew you what it is, and the reasons of it, and the objections against it, as I have done in the rest.

The *Omnipotence* of God lyes in this, that hee is able to doe whatsoever is absolutely, simply, and generally possible to be done. Other things can doe what is possible to doe in their owne kinde; as fire can doe what belongs to fire to doe; and a Lion can doe what is possible for him to doe: so men, and Angels: but no creature can doe what is simply and absolutely possible to be done. Now whatsoever can be done, when the nature of the thing is not repugnant to it, without any limitation, that the *Lord* is able to doe: and herein is his *Omnipotence* seene. And the ground of it is this.

Because all creatures are put into their severall kindes; a man is one kinde of creature, he is not an Angel; Angels are another kinde, they are not men; and as they are put in severall kindes, and hedged in, and limited with

That God is almighty 70 times repeated in Scripture. *Mat. 19. 26. Luke 1. 39. Gen. 28. 3.*

Omnipotence of God where in.

bounds and definitions, so is their power limited; they can doe what is in their owne sphere, and according to their essence and being, such is their power: But the *Lord* is a being without all limits and restraint, an absolute being, and an unlimited essence; and therefore he can be said not onely to doe things within such a compasse, within this or that kinde, but whatsoever is simply, and absolutely possible to be done; even that his power reacheth unto, and this is properly his *Omnipotence*.

There is no Attribute of GOD, that doth need a greater degree of faith than this: therefore reasons are not unnecessary. The first reason therefore is this.

Reas. I.
From the Creation.

First, consider, that he that made these great things, he that made the highest heavens, and those heavens that thou seest, he that made the earth, and the deepe sea, he that made the wind, and the treasures of snow, and haile, hee that made the Angels, hee that wrought so many miracles, thou must thinke that hee that doth these things can doe the like: as hee that hath made a faire picture or statue, hee can make another; he that makes a faire house, you are ready to say, that he is able to build another. Looke then upon his great workes, and you will thinke that he is able to doe the like. This is an argument very frequent in Scripture, when there is any occasion of expressing Gods great power to bring any thing to passe: as hee that made heaven and earth, he that brought the children

of

of Israeli out of Egypt, he that divided the red sea, he that wrought the wonders in Egypt before Pharaoh and all his host; and such like.

Secondly, consider the manner how the Lord did all these things. You know he did no more, but say, *Let there bee light, and there was light: Let the trees bring forth, let the fishes multiply, and the aire bee filled with fowle, and it was so.* Now to doe such things with a word; with such facility, is a signe of an *infinite* power: for when one can doe great things, with his breath, or little finger, we are apt to say, what could he doe if he put his whole strength to it? So the manner of his working doth shew the *infinite-nesse* of his power.

Reas. 2.

From the manner of the Creation.

Thirdly, the further any thing is off from being, the more power it requires to bring it to Being. As take base materialls, and there is greater power required, to make a faire building of them; to make a goodly statue of a crooked piece of wood, is harder, than that which comes neerer in propinquity to it. Now no being at all is in a thousand times greater distance, than the basest materialls are from such or such a being, and therefore the power must bee *infinitely* greater that brings it to being. Now the Lord hath done this, therefore his power must bee *infinite* great. To make this more plain to you; Consider what it is that restraines mans power, so that he can goe no further: it is because the matter will not permit him. If you give him clay, and straw, hee can

Reas. 3.

That hee made things of nothing.

Man cannot
worke without
materialls.

make bricke; but if you give him nothing, hee can doe nothing: so if you give him timber, he can make an house; but if you give him none of these, hee can doe nothing. But suppose now, there was such an architectour, such a builder, that if he did but imagine the modell or frame of an house in his minde, hee could set it up of nothing, or make materialls at his pleasure, hee could make it as bigge as he could conceive it, and also could make as many houses as hee could thinke of, and in as great and large a manner, as hee could conceive, if there were such a one, there would bee no restraint to him. Now the *Lord* is such a builder, whatsoever he conceives, he can make it without any thing, as he did the heavens and the earth: and therefore there is no restraint in his power, as there is in the creature.

Reas. 4.
From the equality of his
Attributes.

Fourthly, consider that the Attributes of God are equall, and needes must be so, because every Attribute is his essence, and wee doe but distinguish them in our understanding: his *omnipotence* is but the *active power*, his will, the *commanding*; and his understanding, the *directing*: we distinguish them thus. But in him they are all one. Hence I reason thus: the wisdom of God, the largeness and infiniteness of his understanding and knowledge, what is it not able to conceive? You know men are able to thinke much, and Angells more than men, but God is able to conceive infinitely beyond them: For *his thoughts are above ours, as the hea-*

vens

vens are above the earth. Now whatsoever hee can conceive, his power is able to act it. In man it is not so; he imagines and wills many things, but his power falls short, because his faculties are not of equall largeness: but *God* can imagine infinitely, and his power is as large and infinite as his wisdom: therefore he must be able to doe things that are infinite. So *Psa. 135.* *He doth whatsoever he will,* to shew that his power is as large as his will: which cannot bee said of any creature. Consider these things; for when you are in distresse, and put to it, you shall find need of them to perswade you that *God* is *Allmighty*.

Psal. 135.
God's power
as large as his
will.

Now I come to answer the objections which are made against this, which are these.

First, why doth *G O D* produce no infinite thing, no infinite effect? All his effects are finite: therefore we cannot see by any thing hee doth, that he is *omnipotent*.

Object. 1.

It is true in naturall causes, and such causes as produce things onely like to themselves, which are called *univocall* causes, (but I will not trouble you with that distinction) there the cause goes not beyond the effect: as fire begets fire, and it cannot but beget it, and it cannot goe beyond it, for it is a naturall cause, and produceth effects like to it selfe; So a Lion begets a Lion, because it is a naturall cause.

Ans.
God a voluntary,
not a naturall
cause.

But there are causes wherein it is not so; wherein you must not say, that there is no such

effect, and therefore the cause doth not goe beyond it: that is, in voluntary causes, wherein the cause doth not worke necessarily, but by the liberty of his will, and he may be able to doe much more than he doth.

Object. 2.

2. There are some things which God cannot doe, as things that are past, and have beene, hee cannot cause them not to have beene, &c.

Ans.

That God cannot doe some things, is not for want of power, but because they are not to be done.

The reason why God cannot doe these things; is not because there is a restraint of his power, but because the things are not possible to be done; because hee cannot make truth to be falshood, or things that are, not to be; whatsoever implies a contradiction, he cannot doe: and the reason is, because the things are not to be done: But in things simply possible, therein consists his *omnipotence*: as when it is not contrary to the nature of the thing, as when the prædicate is not repugnant to the nature and essence of the subject; as a Lyon being a Lyon cannot be a man, this is a thing that cannot be done: therefore it is no impeachment to his *omnipotence* not to doe it.

Object. 3.

3. God cannot sinne, God cannot deny himselfe, he cannot lye, &c.

Ans.

God is therefore omnipotent, because he cannot sin,

We need not answer this: for even for this cause he is *omnipotent*, because hee cannot doe these things. As if I should say, the Sunne is full

full of light, it cannot be darke. These are the expressions which the Scripture useth:

as *Tit. 1. 2. God cannot lie: and*

2 Tim. 2. 13. God cannot deny himselfe.

*Tit. 1. 2.
2 Tim 2. 13.*

F J N J S.



M in 4 THE

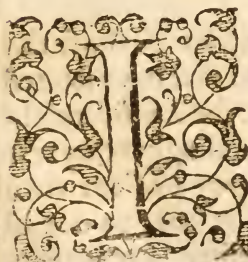


THE EIGHTEENTH SERMON.

EXOD. 3. 13, 14.

And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent mee unto you, and they shall say unto me, what is his name; what shall I say unto them?

And God said unto Moses, I AM, THAT I AM, &c.



IF GOD produceth no infinite effect, and yet is infinite in power, that power which being never brought into act is in vaine.

To this I answer, that it is true, when any power is appointed and destinated to any act, it is so farre

Object. 4.

Ansiv.

I
The end of
Gods power.

farre in vaine, as it doth not attaine to that end and act: as bread is appointed to nourish; if it doth not, it is not fit for the end to which it is made, and so in vaine: I may say the same of every thing else. But that is not the end of *Gods* power, to bring forth any effect answerable to it selfe: for his power (to speake properly) hath no end, but all things are made for it. In other things, the cause is appointed for the effect as its end: but he himselfe is the cause of all other things; all that hee doth, is for himselfe; and therefore though hee doth not produce any such effect, yet his power is infinite.

2

A contradiction to make a creature infinite.

Secondly, when there is a repugnancy in the nature of the thing, it is no shortening or limitation of his power. Now a creature, if it be a creature, must be finite: And the *Lord* can doe what may be done: but to make a creature infinite, is a contradiction. And therefore if hee doe not doe it, it is not because hee cannot, but because the thing it selfe cannot be done.

Wee now come to the application of this point.

Vse 1.

Let all in Covenant with God reioyce that they have an Almighty God for their God.

If *God* be *Almighty*, then let all those that are in covenant with *God*, and that have interest in him, that can say, they are the *Lords*, and the *Lord* is theirs, let them exceedingly reioyce in this, that they have an *Almighty God* for their *God*. To have a friend that is able to doe all things, (as wee tolde you before, hee is every where present,) it is a great benefit: to have a friend

friend in Court, in Country, a friend beyond the seas, if you shall have occasion to be banished thither: but if you adde this, hee is able to doe whatsoever he will, it will adde much to our comfort. A friend many times is willing, but he is not able; if able and willing, yet not present: but seeing he is every where, if thou hast any businesse to doe, thou needest not to send a letter, doe but put up a prayer to him, to be thy factour, to doe it for thee, to worke thy workes for thee, he is every where present, and hee is *Allmighty* also, able to doe it, therefore be content to have him alone for your portion. That is the cause, that mens wayes are so unlike one to another: because they would graspe *God* and the creature. And why doe they doe so? Because they will not be content to have *God* alone. And what is the ground of that? Because they doe not thinke him indeede *All-sufficient* and *Allmighty*: for if they did, they neede not to joyne any other with him.

But you will say, this is against sence: *GOD* is *All-sufficient*, it is true, it is good to have him: but, doe we not need many hundred things besides? Must wee not have friends, house, wife, &c? Can wee live without them? Can wee live without friends, estate convenient? What is your meaning then to have *GOD* alone for our portion?

GOD hath all these in him; that is, hee hath the comfort of them all: if hee be *Allmighty*

Why men are not content with *God* alone.

Object.

Answe.

The comfort
of all things
in God.

mighty and All-sufficient, then looke about, and consider the multitude of the things thou needest, and the variety of comforts thou desirest, and thou shalt finde all in him. That argument which you are not strangers to. He hath made them all; and there is nothing in the effect, but what is in the cause, because it gave it to the effect first, and it gives nothing, but what it selfe had before: if hee hath put in beames of comfort, and this beauty in the severall creatures, must they not needs be in him?

Object.

But you will say, that this is but a speculation.

Answ.

Mar. 10-28, 29
30.

But that it is more I will put you to one place, which I desire you to consider seriously: that is, *Mar. 10. 28. 29. 30.* Then Peter began to say unto him, *Loe wee have left all, and have followed thee. And Iesus answered and said; verily I say unto you, there is no man that hath left house, or Bretheren, or Sisters, or Father, or Mother, or Wife, or Children, or lands for my sake and the Gospels; but hee shall receive an hundredfold now in this time, Houses, and Bretheren, and Sisters, and Mothers, and Children, and lands, with persecutions, and in the world to come eternall life.* When it is said here, hee shall receive the very same; why doth the Holy Ghost repeat them in particular; *Hee shall receive houses and Bretheren &c. with persecution?* that is, you shall bee stript of all these things by persecution, yet at the same time, you shall have them all. At that time when he is in a close prison, & driven from
all

all these, hee shall receive them for this present. The meaning is this : let a man have communion with GOD, let the *Lord* reveale himselfe to a man; if hee be once pleased to *come* to a man, *and sup with him*, if hee will but communicate to a mā the consolations of the spirit, and *fill him with joy and peace through beleiving*: I say, though hee be in a close prison, yet he shall have the comfort of *houses, Brethren, Sisters; Mothers &c.* That is, that comfort which they would yeeld him, he shall finde them altogether in GOD. So that if one should come and say to him, what if you should have *Father, Mother, and friends* restored to you, that you may enjoy them; I say, a man that hath a neere communion with GOD, to whom GOD saies, that hee will *come and sup with him*, at such a time; hee will say, I doe not care one jot for them, for I have that which is better than them all. For example: you see this in the Apostles, that rejoyced in prison. What doe you thinke they would have said to men that offered them riches? Would they not have slighted them? They did slight imprisonment: and in that they did slight shame, and prison &c. they would have slighted the other by the rule of contraries. Therefore labour to be content with GOD alone.

To make this argument without doubt, consider what heaven is. Doe you thinke, that there you shall have a worse condition than here? Here you have need: of many comforts
and

If all comforts
were not in
God, the Saints
should bee
worse in hea-
ven, than here.

and conveniences, it is a variegare appetite, that is, an appetite that is full of multiplicity: why, when you come to heaven, you doe not lay aside your nature, but you desire still; and there you shall have none but GOD alone: so that there you shall bee in a worse estate then here, if all these things were not to bee found in the *Lord*: if there were not this variety in the *Lord*, it could not bee, that in heaven you should bee so happy. Here you need Sunne, and Moone, and Starres, and a thousand other things, but there you shall have none, but I, saith he, *will bee Sunne, and Moone*, and all to you: and therefore he saith, that hee will be *all in all*, which is the plurall number, and signifies, all things, I will be *παντα εν εαυτω*.

Now this *Allmighty GOD*, that will bee *All-sufficient* in heaven, if hee will but communicate to a man, and draw him neare to his presence, shall not that be inough? Beloved, it is certaine, that hee will bee inough for your portion. As for instance; let a man be stript of all his friends, and brethren and sisters, and country, as *Abraham* was: hee was stript of all, and had GOD alone left for his portion, yet you see that hee was exceeding rich, and made a great Prince, and he had a great posterity. Therefore let us make this use of it: to care for none but the *Lord* alone, wee know not what shall become of us, wee may be led into banishment, as others now are, and have bin: now if you have the *Lord* with you, it is inough. So if
any

any condition befall you, if you can bee content with GOD alone, you are well, what if your friends deceive you? What if you should bee shut up in a close prison? It is nothing, he is *All-sufficient* and *Allmighty*, and there is no estate or condition, but hee is with you in it, there is no streit, but he can helpe you out. Therefore study these things, and examine them, and labour to beate them upon your soules: never rest, till you have brought your hearts to such a condition: to say, I know that no man can separate betweene GOD and me, and I am content with GOD alone.

Secondly, If this be so, then labour to make use of this power of his. Why is this Attribute revealed to you? is it not for this, that men might make use of this power of his? Then let every man consider with himselfe, what he hath neede of, what strait he is in, what businesse he would have done: remember that GOD is *Allmighty*, and is able to bring it to passe; be it poverty in your estates, or debts, which a man is not able to overwraitle, if there be a blemish in your names, and you cannot tell how to have it healed, or any weaknesse in your body; and which is more than all this, if there be a lust that ye cannot overcome, a temptation which ye cannot be rid of, if there be a deadnesse of spirit in you, and indisposednesse to holy duties, and yee cannot tell how to get life and quickening; remember that there is an *Allmighty* power revealed for that end, and it is
our

Use 2.

Make use of his power in all wants, and in all straits, &c.

James 4, 6.

our parts to make use of it : though it be an hereditary disease in thee, (now you know an hereditary disease is that which we have from our parents,) though thou hast such a disease, such a strong lust, yet thinke with thy selfe, the Lord is able to heale this. *Jam. 4. 6.* A place named before, *But he giveth more grace, &c.* As if he should say : when hee had tolde them of the lusts that fight in their members, this objection comes in ; Alas, wee are not able to master these lusts. It is true, saith the Apostle, the lusts that are in us, doe lust against the spirit, as naturally as the stone descends downeward : but how should wee heale them, say you ? How ? The Scripture giveth more grace, that is, there is an omnipotent power which can heale all this.

Mat: 19:26. opened.

So *Matth. 19. 26.* With men this is impossible, *but with God all things are possible.* It is a place worthy consideration. Saith our Saviour, *It is impossible for a rich man to enter into the kingdome of heaven :* why, say the Disciples, *Who then can be saved ?* Indeed, saith Christ, *it is impossible with men, but with God all things are possible.* The meaning is this ; when a man hath riches, that is, when the object is present and before him, a man cannot of himselfe but set his heart upon them ; and when a mans heart is set upon them, no man in the world can weane his heart from those riches : what shall we doe then ? Why, saith hee, the LORD hath an *Allmighty* power, he is able to mortifie

fie these lusts. We can no more doe it, *than a
 cable rope can goe through the eye of a needle.* Now
 that which is said of riches, may be said of any
 lust. Let an ambitious man have honour, or
 such an object sutable to a carnall minde, hee
 cannot choose but set his heart upon it: now
 when that lust is set upon an object, *a Camell
 may as well goe through a needle,* as hee can loose
 his heart from these lusts: but yet the *Lord* can
 doe it, *With him all things are possible.* And what
 the Apostle saith of the *Iewes*, *Rom. 11. 23.* The
Lord can ingraft them in againe, as bad as they
 be, though the wrath of *G O D* be gone over
 them to the utmost, yet *G O D* can doe it: so is
 it true of thy selfe, and any one else, the *Lord*
 can, if hee will; to him nothing is impossible.
 Thinke with your selves, that he that can draw
 such beautifull flowers out of so dry an earth,
 as you looke upon in winter; though thou hast
 an heart as farre from grace, as the flowers
 seeme to be from comming forth in the midst
 of winter, yet he that can do so in nature, is able
 to doe the like in grace also, as he did to *Paul*,
 and *Mary Magdalen*. Now consider what
 they would have beene without his power: and
 by his power we may be as excellent as they.
 To confirme this, consider what a change grace
 hath wrought even among us: how many a-
 mongst us, that of proud have become humble,
 of fierce and cruell have become gentle; of
 loose, sober; of weake, strong, &c. Goe there-
 fore to him, beleeve this, and apply it: and it is

Rom. 11. 23.

By pow. Gods
 er in the works
 of nature we
 should streng-
 then faith.

sure it shall be according to thy faith. If a man would goe to the Lord, and say to him, Lord, I have such a lust, and cannot overcome it, and I want griefe and sorrow for sinne, thou that hast an *allmighty* power, thou that didst draw light out of darknesse, thou art able to make such a change in my heart, thou hast an *allmighty* power, and to thee nothing is impossible. I say, let a man doe so, and the Lord will put forth his power, to effect the thing that thou desirest. Surely hee which establissheth the earth upon nothing, and keepes the winde in his fists, and bounds the water as in a garment, can fixe the most unsetled minde, and the wildest disposition, and set bounds to the most loose and in-temperate.

Vse 3.

To beleeve this great power of God.

That men doubt as much of the power of God, as of his will, by 3 instances.

I

Because wee are more incouraged by probabilities.

If God be *allmighty*, you must beleeve this *allmightinesse* of his: and whereas you say, wee doubt not of his power, but of his will; I will shew to you, that all our doubts, and discouragements and dejections doe arise from hence, not because you thinke the LORD will not, but because you thinke he cannot. Therefore you know not your owne hearts in this, in saying that you doubt not of the power of GOD. I will make this good to you by these arguments.

If we did not doubt of the power of GOD, what is the reason that when you see a great probability of a thing, you can goe and pray for it with great chearfulness: but if there be no hope, how doe your hands grow faint, and your

your knees feeble in the duty? You pray because the duty must not be omitted, but you do not pray with a heart. And so for endeavours: are not your minds dejected, doe you not sit still as men discouraged, with your armes folded up, if you see every doore shut up, and there be no probability of helpe from the creature? And all this is for want of this faith, would this be, if you did beleive this *Allmighty* power of GOD? For cannot GOD doe it, when things are not probable, as well as when there are the fairest blossomes of hope?

Besides, doe wee not heare this speech of man? when the times are bad, doe not men say, oh, wee shall never see better dayes? And when a man is in affliction, oh, he thinks this will never be altered: so if he be in prosperity, they thinke there will be no change. Whence comes this, but because we forget the *Allmighty* power of GOD? If wee thought that hee could make such a change in a night, as he doth in the weather, as he did with *Iob*, wee should not be so dejected in case of adversity, and so lift up in case of prosperity.

Besides, men have not ordinarily more ability to believe, then the *Israelites* had which were GODS owne people: yet consider, that these very men, that had seen all those great plagues, that the Lord brought upon the *Egyptians*, I therein meane, all his *Allmighty* power; that saw his power in bringing them through the red sea, and giving them bread and water in the wil-

2

Because wee thinke our present condition cannot be changed.

3

We limite the Lord as the *Israelites*,

Psal. 78. 41.

derneffe; yet called his power into question, and said, that G O D could not bring them into the land of *Canaan*. Yee will finde they did so, *Psa: 78. 41. They turned backe, and limited the holy one of Israel.* And said, hee cannot doe this and this: and why? because they have *Cities walled up to heaven.* That is the thing laid to their charge, *They limited the holy one of Israel:* that is, they remembred not that hee had an unlimited power, but they thought, if the Cities had bin low, and the men had bin but ordinary men, hee could have done it: but because they were so mighty men, and the Cities had such high walls; therefore they could not beleive, that hee could bring them in. Now if they did so, doe you not thinke it is hard for you to doe otherwise? Yea take him, that thinkes he doth not doubt of the power of *God*, bring that man to a particular distresse, and yee shall see him faile: (for it is one thing to have a thing in the notion, as for a man to thinke what hee would doe, if hee were a Pilot, or a Captaine; and an other thing to have it in the reall managing, as when hee is brought to fight:) so is it here. It is one thing to beleive G O D's *Allmighty* power, and who doubts of it? But I ask you, if you have had a triall of your heart; if you have bin brought to an exigent. Doe you finde it so easie a thing, to believe in difficulties, as in facility?

Object.

But you will say, the people of *Israel* were a *stubborne and stiffnecked rebellious people*: and I hope our faith is greater then theirs. I

I, but doe you thinke that your faith is greater than the faith of *Mary* or *Martha*. *Ioh. 11.* *Answ.* *Iohn 11, 21, 32*

21. *Lord, if thou hadst bin here my Brother had not died.* So verse 32. If you observe their reasoning, you shall see, all this doubt was of his power. If thou hadst bin here, when hee was sicke, and when it was time, thou mightest have raised him: but now it is too late, hee hath bin dead foure dayes, and his body is putrified. Here is no doubt of his good will: but all the question was of his power. And so it is with us: doe not we doe the same, and say with our selves, if this had beene taken in time, it might have beene done, but now the case is desperate? Why? is not the *Lord* as well able to helpe in desperate cases, if he be *Allmighty*?

Yea, but these were but weake women, and we hope our faith may be stronger than theirs?

Object.

But is your faith stronger than that of *Moses*? *Numb. 11.* You shall see there that *Moses* did doubt of *Gods* power. When *God* had promised to send them flesh, and that not for a day or two, or five, or twenty, but for a moneth together, and for so many people: *Moses* saith, *Lord, wilt thou send them flesh for a moneth together?* There are sixe hundred thousand men of them, and it is in the wilderness. As if he should say, if it had beene for a day or two, or in a plentiful Country, or for a few persons: but there are six hundred thousand, and it is in the wilderness, and that for a moneth together. Here *Moses* was at a stand, and could not

Answ.
Num. 11.
Our faith not stronger than *MOSES*, yet he doubted of *Gods* power.

Num. 11.21.

beleeve it. The Lord answeres him; *Is the Lords hand shortened, that he cannot helpe?* thou shalt see, that I am able to doe it, *Numb. 11.21.* It is therefore not an easie thing to beleeve Gods power. Therefore set your selves with all your might, to beleeve this *Allmighty* power, and know, that all your strength will be needfull for it. It is apt to man to measure things according to their owne modell, as to thinke him to bee as powerfull, as mans understanding can reach, and mercifull, as farre as man can bee mercifull; but for a finite creature to believe the infinite attributes of God, hee is not able to doe it throughly without supernaturall grace. You cannot believe that hee forgives so much as hee doth, or that his power is so great, as his power is, but (though you observe it not) you doe frame modell of him according to your selves, and you doe not thinke that *his thoughts are above yours, as the heavens are above the earth.* Therefore labour to get faith in his power. And will you have it to lie dead, when you have it? No. Therefore adde this for a fourth use.

Use 4.

Seeke and pray
to him in all
straits with
confidence.

VVhatsoever thy condition bee, whatsoever strait thou art in, be not discouraged, but seeketo him; that is the ground of your prayers. You know the LORDs prayer is concluded with this: *For thine is thy kingdome, power and glory, for ever and ever.* As if that were the ground of all the petitions that went before. So if the Lord bee *Allmighty*, and hath an *All-*
mighty

mighty power, then in the most desperate case, when there is no hope or helpe in the creature, that you can discerne, yet then pray, and pray strongly and confidently as men full of hope, to obtaine what they desire.

And remember this for your comfort: At that time, when you are in affliction, and in so great a strait, that you are hedged about, and no hope, no possibility to evade, that is the time that the *Lord* will shew forth his power; for a man is never discouraged but in this case; I have seene it by many particular experiments: when the case hath beene desperate, when there hath beene no hope, yet when *God* hath beene sought to by fasting and prayer, there hath beene alteration above all thought, according to that expression used, *Ephes. 3. 20. Hee is able to doe exceeding abundantly above all that we aske or thinke, according to the power that worketh in us*: that is, when they could not enlarge their thoughts farre, nor were able to see there could be any way devised, yet enlarging their prayers, the *L O R D* hath devised a way oftentimes; I will give you some instances that the Scripture gives in this case. When *Esau* came against *Jacob*, was hee not in a fearefull strait; there was no hope, and no possibility, *Esau* was too strong for him; what should he doe now? he exposeth himselfe to the enemy, there was no other remedy; and it was an enmity of twenty yeares continuance, and the Text saith, *that Jacob feared*, and yet the *L O R D* delivered him,

Eph. 3. 20.

Instances of
Gods power
in great straits.

when he had prayed to him. So when *Laban* came against him, G O D bid him that he should doe him no hurt. So *Daniel*, when he was cast into the Lions den, when all the Lions were present with their mouthes opened ready to devoure, yet the *Lord* stopped their mouthes, they could doe him no hurt. So is it in many cases amongst us; when our enemies are ready to devoure us, then G O D comes in in the nicke, betweene the cup, and the lip, and workes a way for our delivery. Therefore never be discouraged whatsoever thy case be: it is a very great matter to say, that the *Lord* can doe such a thing, though you thinke it but a small thing. As when the Leper could goe to *Christ*, and say, *Lord, thou canst make me cleane if thou wilt*, then the *Lord* did so. It was a great matter for those three children in *Dan. 3.* to be able to say, when the fire was ready prepared, and the King was wroth, and there was no resistance, yet they said, *The Lord is able to save us out of thy hand O King!* The L O R D did take this so well at their hands, that the L O R D did helpe them, and save them. On the contrary side, when a man doth doubt of his power, you shall see how much moment it is of. As that Prince said to *Eliab*, *Though God should make windowes in heaven, yet there could not be such a plenty, as hee spake of:* now the L O R D was so displeased with it, that he destroyed him for it. So the *Israelites* did not beleeve that the L O R D could bring them into the land of *Canaan*, therefore

Dan. 3.

the *Lords* anger was kindled against them for this: *Pfal.* 78.

Pfal. 78.

But to draw this use to a conclusion. Learne to bring your hearts to this, whatsoever your case is, still to beleieve his power, and to be able to say still, the *Lord* can doe it; and it is not a small matter to be able to say so. When the Churches are very low, and there is no hope, and you see little helpe, a man should goe and pray with such chearfulnesse and such hope, and confidence, as if it was the easiest thing in the world to helpe them; which you would doe, if you did beleieve that G O D is *Allmighty*. You know what the case of the Church was in *Ahasuerus* time, yet fasting and praying made a great change on the suddaine. Nay when the Church is downe, yet pray with as great hope, as if it had the best props to holde it up, for the *Lord* is able to raise it up againe.

I will give you two instances, that you may consider the *Lords* power on both sides; his power to raise it up from a low condition; (as now, if you consider the miserable estate of the Church in Christendome at this time:) as it appeares by the vision of the dry bones in *Ezekiel*: the meaning whereof is, that when the people are as low as low may be, like dead men, buried men, men scattered to the foure windes, yet saith the *Lord*, I will put life into them; I will raise them and make them a great army, and I will put grace into them, and make them living men; that is, though the Church
be

I.
Gods power
to raise from
a low condi-
tion.

2

Gods power
in bringing
downe those
that are secure.

Lam. 4. 12.

be never so low, yet the *Lord* can put life into it, and make a wonderfull change.

Again, there is no Church so safe, (as we doe thinke our selves now, and as the *Palatinate* did thinke themselves.) but that yet the *Lord* can make a sudden change, and bring them downe, as well as hee could raise these dry bones; and as he hath done to others already. This you shall see. *Lam. 4. 12. The Kings and all the inhabitants of this world, would not have beleived, that the adversary and the enemy could have entred into the gates of Ierusalem.* Ierusalem was so strong, there was such probability of safety; that no man would ever have beleived that the enemy and the adversary should ever have entred into the gates thereof. Yet the *Allmighty* power of *God* brought them downe on a suddaine, and laide them flat to the ground. Therefore let the case bee what it will bee, suppose a nation bee never so strong, yet *God* can bring them downe; and let it bee never so weake and low, yet the *Lord* is able to raise them up. And it is true of every particular thing also; then beleive this *Allmighty* power of *God*, and apply it, whatsoever thy case bee; consider that thou hast to doe with an *Allmighty* God.

Object.

But you will say, the case may bee such, as there is no helpe, the *Lord* hath declared his will by an event; and the case is such as never was helped, and will you have us to beleieve it now, because there is an *Allmighty* power?

Answer.

You must learne to doe in this case, as *Christ* did:

did: *Lord if thou wilt, let this cuppe passe from me, yet not my will but thine be done.* Iust after this manner you ought to doe in every one of these cases, where there is no hope: you must say thus, *Lord*, it is possible to thee to doe it, be the case as desperate as it will be. As suppose a man hath a stone in the bladder, which we thinke an incurable disease, because the stone is so hard, and cannot be softened, yet it is possible to him; he can so lodge it, and bed it, that it shall doe you no hurt; and if he doe take away this life, yet he gives you a better, if it doe paine you here, yet he will give you joy and peace, which will farre exceed the induring a little pain in the flesh. I say, you ought to doe as *Christ* did in this case; and remember this, that in such a case, your businesse is not with the power, but with the will of God: that is, you must say, *Lord* I know it is possible that this cup may passe, but *Lord*, here is all the matter; it is my desire that it should passe, and it may be it is thy will that it shall not, *Lord*, if this be the case, it is meet my will should yeeld, and that thy will should be done: As if *Christ* should have said, *Lord*, I will give thee this honour, that thou canst remove this cup from mee, but if thou doest not, it is not thy will to doe so; and I am content. So doe thou give the *Lord* this glory of his power in every case, that hee can doe it, if it be his will.

No case so desperate but God can helpe.

Be it that thy desire is to be delivered from such or such an affliction; consider this: Is it
meete

Object.

meete *Gods* will should yeeld to thine, or thine to his? Then bring thy heart downe, and be content that it should be so.

Answ.

We close not
by yeelding
to *Gods* will.

But you will say; it is hard to doe this, to be willing to undergoe such an affliction.

Heb. 5.

Consider it is *Gods* will; and therefore if it were not best for thee, yet thou shouldest honour him so farre, as to preferre his will before thine own: but it being his will, thou shalt be assured if thou art one that belongs to him, that it shall be best for thee. *Christ* was no loser when he yeelded to his Fathers will, for *God* heard him in what he prayed for: as it is *Heb. 5.* though the *Lords* will passed on him, and he dranke of the cup. So thou must yeeld to his will whatsoever it is, be content with what is done, and beleeve that thou shalt be no loser by it in the end, but thou shalt have what thou desirest, though not in that manner that thou wouldest have it to be done.

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